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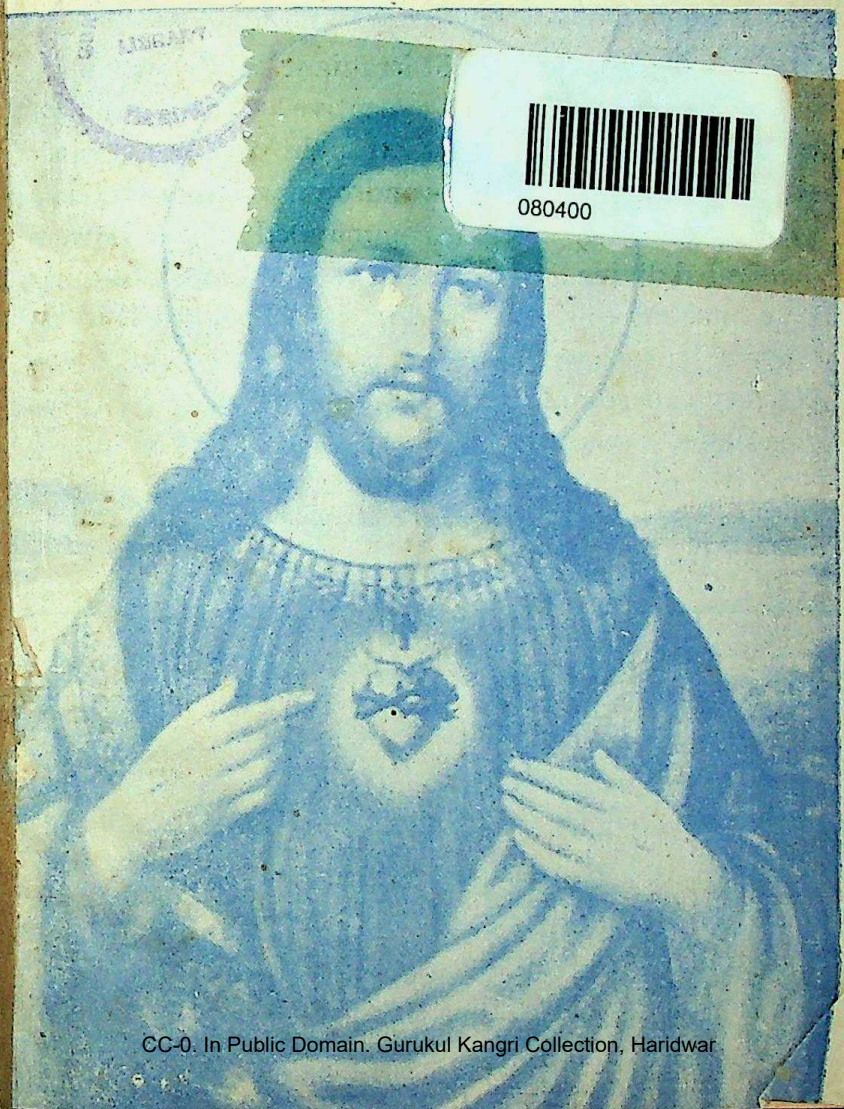
CHRISTMAS NUMBER



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HOMAGE TO CHRIST

(Swami Jnanananda, Sivanandashram)

यःस्तुत्यर्हविशिष्टसद्गुणगणः सच्चित्स्वरूपोल्लस-
द्वस्तुध्यानपरो मनोज्ञवचनैराकृष्टसर्वाशयः
क्रिस्तुः कृत्स्नजगद्धितः कृतमहाकृत्योत्करः पुण्यवा-
नस्तु क्षेमविधायकः स जगतामज्ञाननिर्मूलकः

May the Light of the world irradiant with extraordinary excellences and evocative of the highest reverence, the Light that wrought wondrous works and articulated more wondrous words of eternal wisdom, the Light that commanded divine powers, demanded divine love, dispelled the darkness of human ignorance around the world, and gave itself to the morally conscious humanity as the source and centre of every conceivable Virtue, the Light that is Jesus the Christ emergent form the Heart of the infinite Reality of the Nature of Existence-Knowledge-Delight, bestow continued benefits and welfare upon all mankind.

FOREST ACADEMY WEEKLY

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THE YOGA-VEDANTA
Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

THE SPIRIT OF CHRIST

(Gauri Prasad, Retd. Judge)

The basic importance of the Christian Religion is a connecting link between the two hemispheres,—the East and the West, and the five great episodes of the life of Lord Jesus Christ illustrative of that spiritual link.

The word "Religion" is derived from the Latin word which means to bind. To bind with what? Obviously to bind with God,—the Creator of the Universe we live in.

St. Augustine has said that "that which is called the Christian religion existed among the ancients, and never did not exist from the beginning of the human race until Christ came in the flesh at which time the true religion, which already existed began to be called Christianity."

No doubt the Wisdom which expresses our relationship to God and to our fellow beings, the rules of the road which guide our wandering foot-steps back to the Divine, and the teachings which illumine our path to the Divine have ever been basically the same, down the ages, and are identical with that which Christ taught and revealed in Himself.

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In fact in the continuity of the chain of revelation, the Christian religion forms a very important link. Unless this continuity and the place of the Christian faith in it is emphasised, revelation may come and pass unrecognised. About this continuity Madam Blavatsky in "The Secret Doctrine" has stated as follows:-

"There was, we are told, "in every country having claims to civilisation, an Esoteric Doctrine, a system which was designated *Wisdom,* and those who were devoted to its prosecution were first denominated sages or wise men....Pythagorus termed this system the Gnosis or knowledge of things that are. Under the noble designation of Wisdom, the ancient teachers, the sages of India, the Magians of Persia and Babylon, the seers and prophets of Israel, the Hierophants of Egypt and Arabia and the philosophers of Greece and the West, included all knowledge which they considered as essentially divine, classifying part as esoteric and the remainder as exterior." When however, the inner wisdom-teaching is forgotten and the esoteric side is ignored, then the spirit and the living experience disappears.

In order to get to the essential and practical truth of any faith or religion we have to shift our attention from the world of outer forms to that of inner realities. Hermann Keyserling has pointed this out as follows:—

"The process of shifting levels from the letter to the inner meaning in the matter of spiritual attitudes can be clearly set forth by one single propo-

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sition. It consists *in seeing through the phenomenon.* Every living phenomenon is first and last a symbol for the essence of life is meaning. But every symbol which is the ultimate expression of a state of consciousness is in itself transparent for another deeper one, and so on into eternity; for all things in the sense-connexion of life are inwardly connected, and their depths have their roots in God."

"Therefore, no spiritual form can ever be an ultimate expression; every meaning, when it has been penetrated, becomes automatically a mere letter-expression of a deeper one, and herewith the old phenomenon takes on a new and different meaning."

"Thus, Catholicism, Protestantism, Greek-Catholic, Islamism and Buddhistic religiousness can in principle continue, on the plane of this life, what they were and yet signify something entirely new."

So an attempt is being made to penetrate to that deeper meaning underlying the great events in the life of Christ, and to bring into renewed life and interest the traditional faith of the Christian.

If it can be shown that the story revealed in the Gospels has not only an application to that Divine Being who dwelt for a time among men, but that it has also practical significance and meaning for the civilized man today, then there will be some objective gained and some service and help rendered.

This great *Myth* belongs to us—let us be courageous and use this word in its true and right connotation.

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A *Myth* is capable of being a fact in the experience of an individual, for a myth is a fact which can be proven. Upon the myths we take our stand, but we must seek to re-interpret them in the light of the present.

Through self-initiated experiment we can prove their validity; through experience we can establish them as governing forces in our lives; and through their expression we can demonstrate their truth to others.

This myth divides itself into five great episodes:

1. The Birth at Bethlehem
2. The Baptism in Jordan
3. The Transfiguration on Mount Carmel
4. The Crucification on Mount Golgotha
5. The Resurrection and Ascension.

Their significance for us and their re-interpretation in modern terms is our task.

Scholars spend their precious lives in proving that the whole story of the Virgin Birth of the Christ is only a myth. It should, however, be pointed out that a myth is the summarised belief and knowledge of the past, handed down to us for our guidance and forming the foundation of a newer revelation, and that it is a stepping-stone to the next truth.

A myth is a valid and proven truth which bridges, step by step, the gap between the past gained knowledge, the present formulated truth, and the infinite and divine possibilities of the future. The truth of one age becomes the myth of the next, but

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its significance and its reality remain untouched, and only require re-interpretation in the present.

This is beautifully pointed out in the following paragraphs, taken from "Eros and Psyche" by Benchara Branford:—

"....*fact* and *myth* are ultimately indissoluble; that the one can be many and the many one, is the unique and supreme paradox of truth, ever irreducible by man.

"But of his fate, man grows increasingly master, the more loyal his service to fact, the more faithful his reverence for myth.

"For fact is the commonsense reflection in the soul of the plain man's experiment and experiences with nature's nature and his own; and myth is the spiritual dynamic that inspires every man at his highest, and the highest of all men,—the true lover—the pioneer and protagonist, poet and priest, teacher and preacher, philosopher and statesman, priest and prophet, hero and saint.

"From the myriad moulds of reality it is the evolving myth, enshrining the time-spirit of each successive civilisation, man's own corporate creation, that unseen, unfelt and omnipotent, ultimately offers to each individual his choice....But within that mould man is free to choose his own among its countless facets".

A myth is by no means a mere fanciful story erected on the basis of fact or even altogether apart from fact.

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A myth is indeed far truer than a history, for a history only gives a story of the shadows, whereas a myth gives a story of the substances that cast the shadow; as above, so below; first above then below.

A myth is an account of the movements of those who cast the shadows; and the language in which the account is given is what is called the language of symbols, just as here we have words which stand for things; e.g. "table" is a word-symbol for a recognised article of a certain kind.

A symbol has a chief meaning, and then various subsidiary meanings related to that chief meaning. For instance, the *Sun* is the symbol of the Logos; that is its chief or primary significance.

But it stands for an incarnation of the Logos, or for any of of the great Messengers who represent Him for the time.

The Sun is considered the physical shadow of the Logos; hence its yearly course in nature reflects His activity, in the partial way in which a shadow represents the activity of the object that casts it. The Solar myth, then, is a story which primarily represents the activity of the Logos or Word in the Kosmos, secondly it embodies the life of one who is an incarnation of the Logos.

We shall find that myths are very closely related to *Mysteries,* for part of the Mysteries consisted in living pictures of the occurrences in the higher worlds that became embodied in myths.

So that when we approach *the Christ of the Mysteries,* we approach that perennial fire which bubbles

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up from an unseen source and so baptises its representative with the lucent flood that human hearts cling round the Christ, and feel they could almost more readily reject the apparent facts of history than deny that which they intuitively feel to be vital—an essential truth of higher life.

Thus the story of the birth of Christ, the Christ of the Mysteries is primarily that of the descent of the Logos into matter, and the great Sun-myth is the popular teaching of this sublime truth.

As in previous cases, the Divine Teacher, who brought, as a special manifestation of the Logos, the Ancient Wisdom, and republished it in the world was, as the Jesus of the Churches, gradually draped with the stories which belonged to the great One, the Christ. Jesus thus became identified in Christian nomenclature with the Second Person of the Trinity, the Logos, or word of God, and the salient events of the story of Jesus became the salient events as recounted in the myth of the Sun-God, and Jesus himself came to be regarded as "Mythic Christ", the incarnate Deity.

As in the kosmos, the macrocosm, the Christ of the Mysteries represents the Logos,—the Second Person in the Trinity, so in man, the microcosm, does Jesus represent the second aspect of the Divine Spirit in man—hence called in man "The Christ".

Now as regards the five episodes of the life of Christ, it is of interest to recall that other teachings besides that of Christianity have emphasised these five important crises that occur, if so desired, in the

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life of those human beings who take their stand upon their essential divinity.

Both the Hindu teaching and the Buddhist faith have emphasised them as evolutionary crises which we may not ultimately escape, and a right understanding of the interrelation of these great world religions may eventually bring about a true understanding of all of them.

Each great period of time and each world cycle will have,—through the loving Grace of God,—its religion of religions, synthesising all the past revelations and indicating the future hope. It will be revelation which will in no way negate our divine spiritual heritage, but will add the clear vision of the future to the wonder of the past.

It is therefore possible that an understanding of some of the deeper significance of the Gospel story may enable the modern seeker to grasp the wider synthesis.

Some of these deeper implications were touched upon in a book published many years ago entitled "The Crises of the Christ" by a veteran Christian Dr. Campbell Morga.

Taking the five major episodes in the life of the Lord, around which the entire Gospel narrative is built, he gave them a wide and general application, leaving one with the realisation that Christ had not only passed through those dramatic experiences in deed and in truth, but had left us with the definite command that we should "follow His steps."

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Individuality, Initiation, Identification,—in these three terms the message of the Christ can be expressed.

This He epitomised when on earth in the words: "I and my Father are one."

That great Individuality, the Christ, through the process of the five great initiations, gave to us a picture of the stages and method whereby identification with God can be brought about.

He came to us to prove the possibility of individual attainment.

Christ lived His life in that small but significant strip of land which we call the Palestine, the Holy land.

He emerged (as all the Teachers throughout the ages seem to have done) out of the Orient, and worked in that country which seems like a bridge between the Eastern and Western hemispheres, separating two most different civilisations.

Modern thinkers would do well to remember that Christianity is a bridging religion. Herein lies its great importance.

It is outstandingly a religion demonstrating to man his duality, and thus laying the foundation for his effort to achieve unity or at-one-ment.

The realisation of this duality is a most needed stage in man's unfoldment, and the purpose of Christianity has been to reveal this to the Western hemisphere; and also to point out the frequent struggle between the lower and higher nature of man, between carnal man and spiritual man, united in one person,

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and to emphasize the necessity for subduing the lower by the higher and thus elevating it.

Christ thus not only unified in Himself the past "law and the prophets", but He also provided that presentation of truth which could bridge the gap between Eastern belief and philosophy and the Western materialism and scientific attainment, both of them divine expression of reality.

At the same time He demonstrated by His own life as an individual, to human beings the perfection of the task which each man could carry forward within himself, bridging that essential duality which is his nature, and bringing about the at-one-ment of the divine and human which it is the task of all religions to aid. Each of us has to make "of twain one new man so making peace," for peace is unity and synthesis.

This lesson and message which Christ brought to individual man and also to the nations, holding before them the hope of future world unity and world peace.

The fact of the mythic Christ, appearing again and again down the ages, proves that God has never left Himself without witness and that always there have been those who have achieved.

The fact of the Cosmic Christ, manifest as the urge towards perfection in all the kingdoms of nature, proves the fact of God and is our eternal hope. Humanity stands at the portals of initiation.

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INITIATION

Initiation is the revelation of love, the great aspect of divinity, expressing itself in wisdom.

This expression is found in its fulness in the life of Christ. He revealed to us the nature of essential love, and then told us to love.

Initiation is a graded and realised series of expansion or unfoldment of consciousness, a steadily increasing awareness of divinity and of all its implications.

These expansions of consciousness progressively reveal to man the quality of his higher and lower natures; it is this realisation which marks St. Paul as one of the first initiates to attain that status under the Christian dispensation.

It might be asked at this point, "Who is the initiator?; who is eligible to stand before Him and to pass through an initiation. It cannot be too clearly emphasized that the first initiator with whom a man has to deal is, ever and always, *his own soul.*

Initiation relates to consciousness and is merely a word which we use to express the transition which man can make out of the consciousness of the human or material kingdom, into the spiritual kingdom, the kingdom of God.

Christ came to reveal the way into that kingdom and "He called the condition. . . .the 'Kingdom of Heaven', but this was no place, no better world, but a state of mind or soul, something to which all men might have access did they but pursue the way."

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This initiating soul, as we have seen, is called by many names in the New Testament, and in the other religions it is called by a terminology suited to the time and temperament of the people.

Where the Christian disciple speaks of "Christ in you, the hope of glory," the Oriental disciple may speak of the Self or Atman. A long list of these synonyms could be compiled, but for our purpose we shall confine ourselves to the word "soul" because of its wide use in the West.

The immortal soul in man prepares him for the first initiation for it is this soul which manifests upon earth as the "infant Christ" and appears to man. This is the new birth.

Only through the revelation of the Christ within each human being can this at-one-ment be made.

CHIEF MEANING OF TRANSFIGURATION

Only through the new birth, the baptism of spirit, and of fire, and the transfiguration of the lower nature can deliverance be found, can unity with God be achieved, which is the essence of crucification, can the resurrection be undergone.

The same truth and the same goal emerge in the Christian presentation, with this difference, that the life of Christ gives us a definite picture of the entire process in His own life story, built around major initiations which are our universal heritage and the glorious opportunity. These are as stated above:-

1. The birth at Bethlehem to which Christ called Nicodemus, saying, "Except a man be born

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again, he cannot see the kingdom of God." and this birth is spoken of as that "of water and the Spirit"; this is the first initiation. Let us consider the cosmic aspect of the birth of Christ, Deity becoming enveloped in matter, the becoming incarnate of the Logos, the clothing of God in "flesh".

When the matter which is to form our solar system is separated off from the infinite ocean of matter which fills space, the Third Person of the Trinity,—the Holy Spirit,—pours His Life into this matter to vivify it, that it may presently take form.

It is then drawn together, and form is given to it by the life of the Logos, the Second Person of the Trinity, who sacrifices Himself by putting on the limitations of matter, becoming the "Heavenly Man," in whose body all forms exist, of whose body all forms are part.

These processes are very distinctly stated in the Bible; when the "Spirit of God moved upon the face of the waters" in the darkness that was "upon the face of the deep", the great deep of matter showed no forms, it was void, inchoate.

Form was given by the Logos, the Word, of whom it is written that "all things were made by Him; and without Him was not anything made that was made."

Only when this work of the Spirit has been done can the Logos, the cosmic Christ take on Himself the clothing of matter, entering in very truth the Virgin's womb, the womb of matter as yet virgin, unproductive.

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This matter had been vivified by the Holy Spirit, who, overshadowing the Virgin, poured into it His life, thus preparing it to receive the life of the Second Logos, who took this matter as the vehicle for His energies.

This is the becoming incarnate of the Christ, the taking flesh—"Thou did'st not despise the Virgin's womb."

It is the life of the Logos which forms the garment of the Soul in man, and He gives it that men may live through the ages and grow to the measure of His own stature.

He sacrificed Himself to bring many sons into glory, and He is always with us, even to the end of the age.

2. BAPTISM IN JORDAN

This is the baptism to which John the baptist referred us, telling us that the baptism of the Holy Spirit and of Fire must be administered to us by Christ.

The initiate who has taken the first step must lay emphasis upon the purification of the lower nature, which it is essential should preface the second initiation.

The baptism of John was the symbol of this purification. Christ submitted himself to the baptism, setting aside the protest of the Evangelist with his "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

Christ in this initiation, entered into the stream and the water passed over him.

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In India this initiation is called that of "entering the Stream" and he who undergoes it is regarded as having demonstrated to the physical and psychic purity.

There are two kinds of baptism, one done by water, as was done by John, and another by Holy Ghost and of Fire, as was done by Christ, which concerns the purification of the mind by Fire or Light of Knowledge. Fire is ever symbolic of the will in the mind to illuminate it, and the "Holy Spirit is the energy of the Consciousness,—power which propels our mind.

3. THE TRANSFIGURATION:

In it we have the quality of God in its transcendental beauty manifested. The perfection is for the first time demonstrated, and the divine possibility of such perfection is proven to the disciples. The command goes forth to us. "Be ye therefore perfect even as your Father, which is in heaven is perfect". The key-thought is the ancient desire to see the Supreme revealed to us. c.f. Gita XI. 1-4.

4. THE CRUCIFICATION

This is called the great Renunciation, in the Orient, with its lesson of sacrifice and its call to the death of the lower nature. This was the lesson which St. Paul knew and for which he strove as his goal. "I die daily," he said, for in the presence of death daily undergone can the final death be met and endured.

The Law of Sacrifice underlies our system and all systems, and on it all universes are built. It lies at the root of evolution, and alone makes it intelligible.

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All the great religions of the world have declared that the universe begins by an act of sacrifice, and have incorporated the idea of sacrifice into their most solemn rites.

In Hinduism, the dawn of manifestation is said to be by sacrifice; the object of sacrifice is manifestation; He cannot become manifest unless an act of sacrifice is performed, in as much as nothing can be manifest until He manifests; the act of sacrifice is called "the dawn of creation."

In the Christian religion the same idea is indicated in the phrase: "the lamb slain from the foundation of the world," Rev., xiii, 8.

"The Law of Sacrifice might perhaps more truly be called the Law of Manifestation, or the Law of Love and of Life, for through-out the universe, from the highest to the lowest, it is the cause of manifestation and life."

Through that perpetual sacrifice of the Logos all lives exist; it is the life by which the universe is ever becoming.

This Life is One, but it embodies itself in myriad forms, ever drawing them together and gently overcoming their resistance. Thus it is an At-one-ment, a unifying force, by which the separated lives are gradually made conscious of their unity, labouring to develop in each a self-consciousness, which shall at last know itself to be one with all others, and its root One and divine.

This is the primary and ever-continued sacrifice, and it will be seen that it is an outpouring of Life

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directed by Love, a voluntary and glad pouring-forth of Self for the making of the other Selves.

In Hindu scriptures all this manifestation in the universe is described as His play of delight, His "Leela".

Sacrifice, then, in its primary sense or meaning, is a thing of joy; the Logos pours Himself out of His free Will to make a world, and, seeing the travail of His soul is satisfied. (Isaih 53, 11).

But the word "sacrifice" has come to be associated with suffering, and whenever the word "sacrifice" is used the instinctive connotation is one of pain. It is well to understand how this change has come about.

The explanation is seen when we turn from the manifesting Life to the forms in which it is embodied, and look at the question of sacrifice from the side of forms.

While the life of Life is in giving, the life or persistence of form is in taking. If the form is to continue, it must draw fresh material from outside itself in order to repair its losses, else will it waste and vanish away, and the law of the growth of the form is to take and assimilate that which the wider universe supplies.

As the human consciousness usually identifies itself with the form, regarding the form as itself, sacrifice takes on a painful aspect; to give, to surrender, to lose what has been acquired is felt to undermine the persistence of form, and thus the Law of Sacrifice becomes a law of pain instead of a law of joy.

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We can trace in the religions of the world four great stages of instructions in the Law of Sacrifice.

First, man was taught to sacrifice part of his material prosperity and possessions in order to gain increased material prosperity and comforts, and sacrifices were made in charity to men and in offerings to Deities, as we may read in the scriptures of Hindus, the Zoroastrians, the Hebrews, indeed all over the world.

Secondly, came a lesson a little harder to learn; instead of physical prosperity and worldly good, the fruit to be gained by sacrifice was heavenly bliss. Heaven was to be won, happiness was to be enjoyed after death. By such a sacrifice man learned to surrender the visible for the invisible, and in so doing rose in the scale of being; it is no small thing to be able to stand alone on earth and rest on spiritual companionship, to cling to the inner life so firmly when the outer is all torture.

The *third* lesson came when a man, seeing himself as part of a greater life was willing to sacrifice himself for the good of the whole, and so became strong enough to recognise that sacrifice was right, that a unit in the sum total of life should subordinate the part to the whole.

The hero-soul thus trained was ready for the *fourth lesson*: that the sacrifice of all what the separated fragment possesses is to be offered because the Spirit is really not separate but is part of the divine Life, and knowing no difference, feeling no separation, the man pours himself forth as part of the Universal divine Life, and in the expression of that Life

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he shares the joy of the Lord.

Such a man realises the truth of the saying of the Christ that "he that will save his life shall lose it," and that the life that was loved and clung to is only lost at last.

We have seen how the Hebrew disciple, Jesus, laid down his body in glad surrender that a higher Life might descend and become embodied in the form He thus willingly sacrificed and how by that act He became a Christ of full stature to be the Guardian of real Christianity.

We have seen the Christ-Soul passing through the great Initiations,—born as a little child, stepping down into the river of the world's sorrows, with the waters of which he must be baptised into his active ministry, transfigured on the Mount, led to the scene of his last combat. and triumphing over death.

5. THE RESURRECTION AND ASCENSION

In the Resurrection the life-aspect of the divinity makes its presence felt.

As regards Christ Himself, they have their historical basis in the facts of His continuing to teach His apostles for a number of years after His physical death.

The Ascension of the Christ was the Mystery of the third part of the spiritual body, the putting on of the Vesture of Glory, preparatory to the union of the Son with the Father, of man with God, when the spirit re-entered the glory it had "before the world was."

That is imaged in the doctrine of the Ascension, so far as the individual is concerned. Then the triple Spirit becomes one, knows itself eternal, and the

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Hidden God is found.

It is the final triumph which enables the initiate to manifest the immortality of the soul, and to sing and to know the meaning of the words: "Oh death, where is thy sting? Oh grave, where is thy victory?

Christ thus revealed in his earthly life the triple nature of the Divinity. In the first initiation the Divinity made itself manifest in flesh, in human form. In the third he manifested divine perfection in its transcendental beauty, and in the fifth he demonstrated how could death be conquered and man made immortal.

All this was the demonstration of the expansion of a man's consciousness which comes when the requirements are duly met,—purification and self-sacrifice.

Such are the five dramatic events of the life of Christ. Such are the initiations through which all men some day pass.

Such is our goal; scch our glorious objective. How can we progress towards this consummation? In the words of an unknown poet,

"When thou canst see
Beneath the outer seeming
The causes which to all effects give birth
When thou canst feel, in warmth of sunlight streaming
The love of God encircling all the earth,
Then know thyself initiate in the mysteries
The twice wise men ever deemed of greatest worth".

May the Spirit of Christ be with you all, may you all dwell in His Spirit. May Peace be to all beings.

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SPIRIT OF CHRIST

(Christmas Message of Swami Sivananda)

The light of Jesus Christ glows within the hearts of all. Some are aware of its presence, and with its help, attain to the state of blessedness by enblossoming in their lives the ideals of the Blessed Lord. Some yet are unaware of the presence of this spiritual light within, because it is shielded by the egotism and impurities of their minds. But the light is there all the same, and no one is denied the hope of redemption.

The light of Jesus is the light of the conscience of humanity. It is the light of the highest spiritual idealism. The Christ does not belong to the Christians alone; His is the universal spirit, denying itself to none; His is the gospel of all humankind.

Truth is always very simple; it needs no complicated enunciation; it calls for no metaphysical confusion. Empty yourself, and you shall know the truth; seek, and you shall find; serve, and you shall be purified; give, and you shall be enriched; love, and you shall be fulfilled; aspire, and you shall attain.

It is mainly in the simplicity of life, innocence of heart, humility of spirit and purity of aspiration that you can find the true Jesus within you. You can feel him better in the sighs of the lowly and in the eyes of the suffering, than in the splendour inside a church. You can hear his voice in the murmurings of the brooks, in the whispers of the woods, in the stillness of the night. You can feel his presence in the innocent smile of a baby, in the mother's sense of oneness with her first-born infant.

It is the vanity of human mind, the pirouetting of the intellect, the innate, dominating selfishness in life, that have brought about so much of suffering on one another. Life, as it is, would have far less complication, if only everyone would think a little less

(Please See Cover iv)

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(Continued from cover iii)

of one's little self. This spirit of self-abnegation, of losing oneself in giving for the sake of others, of innate forgiveness and compassion, great tolerance and tenderness of feeling, that constitute the striking contours of the personality of the Good Shepherd.

A little charity of heart, a little of self-denial, a little helpfulness and understanding, can bring about so much of well-being in oneself and in others. A little devotion to the Lord and trust in Him can fill one with so much of peace. A little purity of mind and aspiration to lead a better life can give one so much of inner fulfilment.

The hovering spirit of Christ is ever ready to come into the aid of man, if only he would open himself unto it. All problems of life set in when one shuts oneself out and does nothing but stone-walling. Selfishness and spirituality can never live together. The good graces in life and material welfare turn into dross if they are meant for exclusive possession. In relieving the suffering of others one relieves the suffering of oneself.

Let us, on this holy day, try to come closer to the spirit of Jesus Christ, cherish it with ardour, faith and devotion, and strive, with renewed zeal, to live in the light of his teachings and spread his universal message all around.

May God bless all. May there be peace unto all beings. May truth triumph over falsehood, justice over oppression, goodwill over hatred, amity over discord, understanding over suspicion, and freedom over slavery.

Edited and published by Sri Swami Raghunathananda for the Divine Life Society, Rishikesh, and printed at the Yoga-Vedanta Forest Academy Press, P.O. Sivanandanagar, Dt. Tehri Garhwal, U.P., India

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THE YOGA-VEDANTA FOREST ACADEMY WEEKLY

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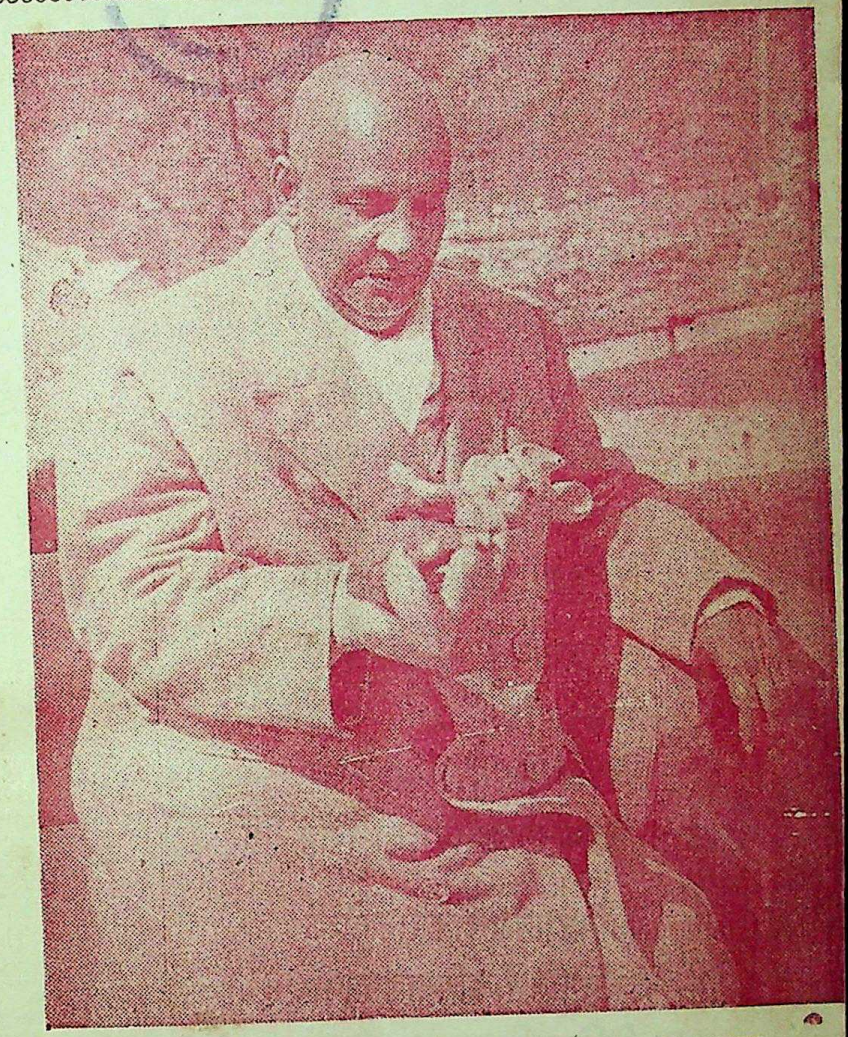

SRI SWAMI SIVANANDA SARASWATI

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda, Ananda Kutir)

[१] निरवधिजनमान्यमीशसेवा-
निरतमुदारमनोज्ञवाग्विलासम्
निरघमखिललोकचित्तपीडा-
निरसनदीक्षमुपाश्रये शिवं तम्

[२] अविरलसुकृतं नृणामजस्रं
भविककरं करुणामृताम्बुराशिम्
अवितथवचनं शिवं मुनीन्द्रं
प्रविकसदब्जसमाननं समीडे

[३] सततमसुमतां हितैकदीक्षं
विततसमज्ञमुदीर्णदिव्यभासम्
वितथपथगतिं निवारयन्तं
श्रितजनवत्सलमाश्रये शिवं तम्

[४] अनिशमवशलोकपालनोत्कं
जनिमृतिशोकविनाशनप्रवीणम्
विनियतविषयाश्रमाप्तकामं
मुनिजनमुख्यमुपाश्रये शिवं तम्

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THE YOGA VEDANTA
Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

NEW YEAR GREETINGS

1ST JANUARY, 1961

Nineteen Sixty-One
Opens to you the heaven
Of Truth, Wisdom and Beauty—
The fruits of well-done duty.

Arise, awake, the Lord is near.
Listen, friend, and lend your ear:
Serve, love, meditate, realise.
Within you the key to salvation lies,

Away from cares and worries of this world,
Away from the lure of lust and gold !
Open the chambers of your heart,
And realise now "That Thou Art".

A happy new year to all of you.
And may the Lord bless you
With radiant health, unfading cheer,
Rapid progress towards Life's Goal.

—*Sivananda.*

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AN INTRODUCTION TO

Gita and Gurudev

Being A
Summary of the Talks Delivered
by
SRI SWAMI VENKATESANANDA
in the course of a Gita Jnana Yajna conducted at the Govt. Sanskrit College Hall, Mysore, from 21st August to 3rd September, 1960.

* * * *

INCARNATION OF GOD

As we have seen, neglect of the practice leads to the decline of Dharma and the seeming growth of unrighteousness. Whenever this occurs, the Lord descends into our midst in order to help the divine forces to overcome the diabolical.

Yada Yada hi Dharmasya Glanir-Bhavati Bharata
Abhyutthanamadharmasya Tadaatmaanam Srijaamyaham
Paritraanaya Sadhunam Vinasaya cha Dush-kritaam
Dharmasamsthapanarthaya Sambhavaami Yuge Yuge

Here we are promised His incarnation "Yuge, Yuge" —not merely in every Yuga or age, but on every occasion when there is a conflict between Dharma and Adharma. Here we are in an age of speed and comfort. Adharma seems to be so persistent and

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pervading in its undivine influence that any effort made to disperse these clouds has but a short life. Its continuous repetition on a wide scale becomes, therefore, a necessity in the present age. Therefore we find His Light manifesting in our midst frequently and everywhere, in various parts of the world at the same time. It is not necessary that there should be only one Avatara of the Lord on earth at one time: Lord Rama and Lord Parasurama lived at the same time! The Infinite is not exhausted when there is a descent of the Divine Power into the earth.

And, again, what is it that singles out the Avatara-Purusha from the rest of mankind? Avataras are not freaks of nature—many hands or many heads, great physical or mental powers:—but they are the expression of divine nature which has been clearly defined as *"Dharmasamsthapana"*. The re-establishment of Dharma being the function of an Avatara-Purusha, and the consequent resolution of the conflict between Good and Evil, we should regard anyone who answers to this description as an Avatara. To me, Sri Gurudev is an Avatara: for hasn't he carried out this mission of Dharmasamsthapana or restoration and establishment of righteousness throughout the world by his untiring selfless self-sacrificing and self-forgetful service in the field of dissemination of spiritual knowledge?

To every spiritual aspirant his own Guru is an Avatara of God Himself: for, it is the Guru that resolves the inner spiritual conflict in the disciple and helps him get established in righteousness.

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Thus is the great Yoga of the Bhagavad Gita perpetuated by the Lord Himself in His own mysterious ways. Time and human lethargy try to cloud it: but saints and Avatara-Purushas dispel that cloud by their own example supplemented by their teachings, and reveal the glorious Light once again.

THE COSMIC VISION

Thus has the Yoga been described in the Gita. And, we noticed that while giving Arjuna the best Sadhana for the gradual expansion of his consciousness, the Lord had described His own Divine Vibhutis or Manifestations. This naturally tempted Arjuna to have a real Vision of His Cosmic Form. He therefore prayed to Him

Manyase Yadi Tat Shakyam Maya Drashtum iti "if you consider that It can be seen by me," then reveal that Cosmic Vision. This should be our attitude, too. We have to do the Sadhana. We have to practise the Yoga of the Bhagavad Gita. And, then? We shall not grow impatient, we shall not demand God-vision (we have no right to), and we shall not be disappointed if it does not follow what we regard to be the "real self-surrender"—as a matter of fact, it goes against the grain of self-surrender to do so. Let us pray to Him to reveal Himself, if HE CONSIDERS US FIT.

We are also given another great truth in the eleventh chapter of the Gita. When Arjuna made

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the request, and Lord Krishna, too, felt it was time to reveal His Cosmic Form to Arjuna, He says—

Na tu Mam sakyase Drashtum Anenaiva Swa-Chakshusha
Divyam Dadami te Chakshuh Pasya Mey Yoga-maiswaram

"You cannot see Me with these fleshy eyes of yours. I will bestow Divine Eye-sight upon you. Now, see My Divine Form."

Thus, again and again in the Bhagavad Gita and in the Upanishads (e.g., Kathopanishad) it is unambiguously declared that the Ultimate Experience is God's own Gift to us. If such an expression can be used, after "I" dies, God realises God! So long as the "I" remains as the perceiver, the perception is not of the Absolute but of the relative, not of the Real but of the unreal. Impatience in Sadhana is an indicator of the grossness of the "I" and the great distance yet to be covered before the goal of total self-surrender is attained. This total self-surrender or the disappearance of the "I", by its very nature, is incapable of being felt or realised by the Sadhaka!

By the Grace of the Lord, Arjuna saw the beatific vision. This has been beautifully described in the Bhagavad Gita. In brief, he saw everything in the Body of the Deva-Deva or Supreme Lord.

This, of course, lends itself to two interpretations. The first and the uncontroversial one is that it is the perception of God in all beings. All heads of all beings, all the limbs of all beings belong to

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the Lord. It is not as though One Being exists with many hands and many heads, but the countless beings in the universe are to be looked upon collectively as the manifestation of this impersonal Being. That, as a Sadhana, we have already dealt with: what was imagined and felt earlier is actually and immediately experienced now.

The second is the popular conception of a Personal God. We are told that God (e.g., Lord Vishnu) has Arms, Heads, Feet, Belly, etc., in exactly the same manner as you and I have, but only in greater number and magnitude. This idea is often laughed at by "rationalists" (!) as phantasm. May I humbly suggest that even this Personal God may be, and is true in all probability?

Physiology describes our bodies as being composed of countless tiny cells. Let us take a small illustration. A foreign body, a poisonous thorn, enters my finger. I am told that immediately hundreds of white blood cells vigorously attack that enemy and try to drive him out. I am told that in this battle many of these faithful soldiers die and their carcasses form pus. We are virtually unconscious of the entire process: we only find a small blister, then pus, accompanied by a lot of pain. A little reflection reveals that all this has been carried out without the aid of our volition or the conscious application of our intelligence. The cells, so to speak, seem to have been guided by either their own intelligence or by a commander other than our conscious mind. Now, let us "atomise" ourselves

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and identify ourselves with a tiny cell engaged in this life-saving task. I will feel "Ha! Look at this enemy coming into my province. Come, friends, let us drive him out." I give battle. Some of my comrades die. We win a victory. The entire field or province is repaired again. Now, what is my idea of the "thing" of which that part was a small field? If ever I was blessed with a chance to realise it, I might feel exactly in the same manner in which the humble devotee looks upon the Viswarupa or the Form of the Personal God, Narayana. This Personal God is as real as our own bodies. He is not Absolute because the Form is liable to withdrawal at some time or other. But so long as we exist as individuals, He, too, exists as the Personal God.

More than anything else, this concept of a Personal God gives us a sense of security (just as I maintain the health and strength of my limbs, He will maintain the happiness and welfare of us all who are but cells in His Universal Body), and a conceivable object of meditation. May be we have to transcend Him: and we shall, through His Grace and with His help!

There was a desire to see the Cosmic Vision: by His Grace, it was granted. Arjuna glorifies the Being and asks Him "Who are You?" The Lord says: "I am Time, the destroyer of everything", good and bad. "Therefore, get up" says He, "and be My instrument, Oh Savyasachin!" There is a significance in the word "Savyasachin". It

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means one who can discharge arrows with both hands. So long as he remains His instrument, and so long as it is in accordance with His Will. For, we are told in Srimad Bhagavata that after the Lord had returned to the Param Dhama, and had entrusted the care of a few Yadava women to Arjuna, Arjuna was escorting them away from Dwaraka, when they were attacked by bandits. Arjuna had his Gandiva and arrows: but they were useless, he could not even lift the bow! Savyasachin! indeed. The significance of the Nimitta Bhavana is fully illustrated in that one word.

THE LAST WORD

Terrified by the grand vision, Arjuna prays that the Lord may once again assume the lovely form of Sri Krishna. Smilingly, Sri Krishna resumes His original form and reveals that even the Devas are not permitted to have that Cosmic Vision. Also that

Naham Vedairna Tapasa Na Danena Na chejyaya
Sakya Evamvidho Drashtum Drashtavanasi Mam Yatha

neither by study of Vedas or practice of Tapas, charity or sacrifice can God be realised the way Arjuna had seen. Please remember that these are the Sadhanas that Sri Krishna has particularly glorified in the Gita! But, they are only purificatory and preparatory Sadhanas. But

Bhaktya tu-ananyaya Sakya Ahamevamvidhorjuna

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Jnatum Drashtum cha Tattwena Praveshtum cha Parantapa

by Ananya Bhakti alone can God be realised as Arjuna realised Him—it is possibly to Know, to See, and to enter into the Truth. This Ananya Bhakti is none other than the complete annihilation of the ego, by total self-surrender, where the Sadhaka does not exist as a separate entity at all but sees God and God alone inside and outside everywhere.

Hence, He says at the conclusion of the Bhagavad Gita—

Sarva-Dharman Parityajya Maamekam Sharanam Vraja

Aham Twaa Sarvapapebhyo Mokshayishyami Ma shucha

"Give up all Dharmas and do total self-surrender to Me: I will liberate you from Sin. Do not grieve."

"Sarva Dharman" does not mean our present duties! Krishna does not ask us to shirk our duties or to run away from them. What is it in us that makes us regard these as our duties? The "I" principle. This has to be given up. When it is renounced, then all sense of duty vanishes. Then it is that (once again note that it is His prerogative and not our right) He will liberate from Sin—Avidya or primordial ignorance.

Both just after Krishna had described His Vibhuties, and after He had concluded His instructions, Arjuna exclaims *"Mohoyam Vigato Mama"* *"Nashto Mohah"*—"My delusion has gone." If we sincerely follow the teachings of the Gita, we, too, shall be able to shout "Eureka" with Arjuna "My

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delusion has vanished."

A wise Guru teaches, but does not compel. As Sri Krishna did. In conclusion, He says: "I have said what I feel is right. Now, do as you please." But like an ideal disciple, Arjuna says: "I will do as you say"—I will do Thy will.

The Greatest Dialogue that ever took place, ended.

The Greatest Spectacle ever witnessed had been witnessed just by two mortals—Arjuna and Sanjaya!

Sanjaya recalls that Dialogue and that Spectacle of the Cosmic Form and enters into ecstasy. And in ecstasy, he says:

Yatra Yogeshwarah Krishno Yatra Partho Dhanurdharah
Tatra Srir Vijayo Bhutir Dhruvaa Neetirmatir-Mama

"Where there is the Yogeshwara Krishna and Arjuna, there exist prosperity, success, plenty, and righteousness." This, too, does not refer to Arjuna and Krishna—the two entities that lived on the Kurukshetra at the time—but to the genuine spirit of spiritual quest in us and the realisation of the Immortal Being within us. Wherever this Quest is manifest and there the Lord becomes manifest too, there prosperity, success, plenty and righteousness abide.

To signify this great truth only this Sloka is regarded as Eka Sloki Gita.

May the Grace of Sri Gurudev and Lord Krishna and Mother Chamundeshwari enable us to tread the path of the Buddhi Yoga, the Yoga of the Bhagavad

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Gita, illuminated by the divine life of Sri Gurudev and reach the goal of life here and now!

CONCLUSION

These thoughts are not my own. They are the few crumbs that I have in my limited capacity been able to pick up from the table of my Master, Sri Swami Sivanandaji Maharaj. What I have and what I am—everything I owe to him who is represented here by his Padukas. He is the source: I am but an imperfect channel. He is the Powerhouse: I am here but as an electric wire. He is the author: I am the postman. His is the voice: I am a mere loudspeaker.

However much we may study the Gita and endeavour to understand the spirit, it will not be, till we come face to face with a living exemplar of the Gita Yoga. I have seen such a one. I have had the supreme blessing of living with such a one. I wish that each one of you present here took the earliest opportunity of meeting him and living with him at least for a week, a day or an hour. During that period you will understand the Message of the Bhagavad Gita much better than during all my talks.

Once again, let me confess that the success of this Yajna we owe to the Padukas present here. I have myself been one amongst you, a student listening to the Message of the Bhagavad Gita. The ideas had their origin in these Padukas, which we shall worship now with faith and devotion.

May Sri Satgurudev's Lotus-Feet be for ever enshrined in our hearts!

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ALL ABOUT HINDUISM

(Sri Swami Sivananda)

HINDU ETHICS

THE mark of Dharma is Achara or good conduct. Achara is the mark of the good. From Achara is Dharma born. Dharma enhances life. Man attains prosperity, fame—here and hereafter—through the practice of Dharma.

Good conduct is the highest Dharma. It is the root of all Tapas or austerities. Righteousness, truth, and good works, power and prosperity—all originate from conduct.

CONDUCT AND CHARACTER

Man wills to obtain his objects of desires. Willing results in action. This is called conduct. Conduct is behaviour. The will that is expressed becomes conduct.

Man has various sorts of desires. Sometimes, there is conflict of desires. That desire which obtains victory is termed WILL. The inner disposition which makes the will possible is called character. Character is the aggregate of peculiar qualities which constitute personal individuality.

External behaviour is not always a sure guide in judging the character of a man.

ETHICS, OR THE SCIENCE OF CONDUCT

Morality or ethics is the Science of Conduct. Ethics is the study of what is right or good in con-

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duct. Ethical science shows the way in which human beings should behave towards one another, as well as towards other creatures. It contains systematised principles on which a man should act. Ethics is right conduct or Sadachara.

We have human morality, family morality, social morality, national morality, professional morality. A doctor has his professional ethics. He should not divulge to others the secrets of his patients. It is his duty to take all precautionary hygienic measures to stop the spread of an epidemic disease, and direct his earnest attention towards public health and hygiene.

Ethics is a relative science. What is good for one man may not be good for another man. What is good at one time and at one place may not be good at another time and at another place. Ethics is relative to the man himself, and to his surroundings.

ETHICS, SPIRITUALITY, AND RELIGION

Without ethics, you cannot have progress in the spiritual path. Ethics is the foundation of Yoga. Ethics is the corner-stone of Vedanta. Ethics is the strong pillar on which the edifice of Bhakti Yoga rests. Ethics is the gateway to God-realisation.

Without ethical perfection, no spiritual progress or realisation is possible. A Yogic student or aspirant must be strictly ethical. He must be truthful and pure in thought, word, and deed. He must

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possess excellent conduct. He must not injure any living being in thought, word, and deed. He must practise rigidly right thought, right speech, and right action.

Every religion has its ethics. Sermon on the Mount by Lord Jesus and the Ten Commandments contain ethical teachings for the uplift of man. The Noble Eightfold Path of Lord Buddha is the essence of ethics. Yama, Niyama of Patanjali Maharshi constitute ethics. Manu Smriti, Yajnavalkya Smriti, and Parasara Smriti contain the code of conduct for man. The three kinds of austerity of Gita are nothing but ethics.

BENEFITS OF THE PRACTICE OF ETHICS

Morality is the gateway to religion. He who leads a moral or virtuous life attains freedom, perfection, or Moksha.

Practice of ethics will help you to live in harmony with your neighbours, friends, your own family members, fellow-beings, and other people. It will confer on you lasting happiness and Moksha. It will purify your heart. It will keep your conscience ever clean. A moral man who follows strictly the principles of ethics will not deviate even a fraction of an inch from the path of Dharma or righteousness. Yudhishtira had earned an undying reputation for his practice of ethics. He was an embodiment of Dharma. Hence he still lives in our hearts.

Good conduct is the root of material and spiritual prosperity. Conduct increases fame. It is

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good conduct which prolongs life and destroys all calamities and evils, and brings eternal happiness. It is good conduct that begets virtue. Therefore develop good conduct.

ETHICAL CODES IN HINDUISM

Hindu ethics is superb. Hinduism lays great emphasis on ethical discipline. Yama (self-restraint), Niyama (religious observances or canons) are the foundations of Yoga and Vedanta.

Undeveloped persons cannot think for themselves. Hence rules of conduct have been laid down by great sages or seers like Lord Manu, Sage Yajnavalkya.

Lord Krishna says in the Gita: "Let the scriptures be thy authority, in determining what ought to be done, or what ought not to be done. Knowing what hath been declared by the ordinances of the scriptures, thou oughtest to work in this world" (Ch. XVI, 24). The Smritis written by Yajnavalkya, Manu, distinctly prescribe the rules of conduct. As you have not got the power nor the time to think of the moral principles and rules given in the scriptures, you can get the moral precepts or instructions from the sages and saints and follow them to the very letter.

THE FOUNDATIONAL PRINCIPLE OF HINDU ETHICS

The ethics of western philosophers is superficial. Their ethics is mere surface ethics. But the

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ethics of Hindus is subtle, sublime, and profound. All religions have taught ethical precepts such as: "Do not kill. Do not injure others. Love your neighbour as yourself"; but, they have not given the reason. The basis of Hindu ethics is this: "There is one all-pervading Atman. It is the innermost soul of all beings. This is the common, pure consciousness. If you injure your neighbour, you really injure yourself. If you injure any other creature, you really injure yourself, because the whole world is nothing but your own Self". This is Hindu ethics. This is the basic metaphysical truth that underlies all Hindu ethical codes.

Atma or Self is one. One life vibrates in all beings. Life is common in animals, birds, and human beings. Existence is common. This is the emphatic declaration of the Upanishads or Srutis. This primary truth of religion is the foundation of ethics or morality, or science of right conduct. Morality has Vedanta as its basis.

The first thing you learn from religion is the unity of all selves. The Upanishad says, "Thy neighbour is, in truth, thy very Self, and what separates you from him is mere illusion". One Atman or Self abides in all beings. Universal love is the expression of the unity. Universal brotherhood has its basis in the unity of Self. All human relations exist because of this unity. Yajnavalkya said to his wife Maitreyi, "Behold, my dear. Not indeed for the love of the husband is the husband dear; for

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the love of the self is the husband dear". And so with wife, sons, property, friends, worlds, and even the Devas themselves. All are dear, because the one Self is in all. If you injure another man, you injure yourself. If you help another person, you help yourself. There is one life, one common consciousness in all beings. This is the foundation of right conduct. This is the foundation of ethics.

SERVICE AS WORSHIP

A western philanthropist donates big sums to social institutions. He regards this as some kind of social service only. That is all. He has not got the Bhav, or mental attitude, that the whole world is a manifestation of the Lord and that he is serving the Lord. He has not got the Bhav that the Lord is working through his instruments or senses, that every act is an offering unto the Lord, and that every deed is a Yogic activity.

A Westerner invites his friends for a dinner. Dinner is arranged for fifty persons. If another extra man comes, he cannot get even half a loaf of bread. The butler measures the stomachs of those who attend the dinner party and prepares food accordingly. A dinner party is a mere jolly gathering for a Westerner, with drink and dance. Whereas, in India, dinner is prepared for five hundred persons even when two hundred persons are invited. Feeding is worship of Narayana or Lord, for a Hindu. It is Athiti Yajna or sacred sacrifice. A Hindu regards every creature as the Lord.

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Hindus are very generous, noble, large-hearted, charitable, God-fearing, sympathetic, merciful, and hospitable. If they see a hungry man in the street, they will take him to their house, treat him as Athiti Narayan (God in the form of guest), feed him first and then take their food. Nowhere in the world you will hear of such a treatment. You cannot get even a morsel of food free in other countries.

A Hindu believes that if he feeds a single sage or a Mahatma, he is feeding the whole world, because he has realised that a realised sage is identical with the whole Virat or Brahman and is one with all beings of the entire universe. Hindu ethics is based on the sublime philosophy of Vedanta, which propounds the doctrine of oneness of life and unity of consciousness. Ethics or morality, and doing good to others, is the manifestation of this oneness. A Hindu distributes food to the crows, dogs, cows, and fish first before he takes his food. He tries to recognise the one Atma that is hidden in all these forms. He endeavours to become one with the Universal Being. He knows that in loving others he loves himself, in injuring others he injures himself. Through the practice of cosmic love he feels that all bodies are his, all hands are his, all feet are his, that the whole world is his home (*Vasudeva Kudumbakam*). Gradually, he becomes one with the soul of the universe, and one with the Over-soul also. Hindu ethics leads eventually to Self-realisation. Ethics is a means to Yoga.

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ETHICAL CULTURE OR THE PROCESS OF PURIFICATION

The very root and core of all moral discipline is mental purification—through refraining from all evil action and the active practice of virtue. Do good at all times. Ahimsa, Satyam, and Brahmacharya symbolise these three processes of avoiding sin, sticking to virtue, and self-purification.

All harm arises out of man's egoism. Ego manifests as ambition, desire, and lust. Under their influence man indulges in hatred, love, flattery, pride, unscrupulousness, hypocrisy, and delusion.

To eradicate egoism arising out of Deha-Abhimana, think constantly on the foulness and perishability of the body and the pains arising out of the senses. Reject them as evil, and mentally rise above them. Dwell upon that which is desirable, elevating, and divine.

Improper action, thoughtless action without discrimination, gives rise to all misery. To get freedom from misery, the noble path of virtue—Sadachara—is to be followed. Rigidly observe truth and purity in your thoughts, speech, actions, in your inner motive and general conduct. Be loving, tolerant, and charitable in your opinion of men and things, in your dealings with others.

In every sphere, the individual should strive to adhere to these qualities and to manifest them. Thus, this ideal is to be practised between parents and children, elders and youngsters, teacher and

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pupil, friend and friend, Guru and disciple, leader and follower, subject and ruler, nation and nation.

You must proceed along the path of virtue. Be determined never to swerve an inch from Dharma. The mind has to be carefully trained, and the will should be developed and strengthened. Therefore much importance has been laid by the ancients upon Yama, Niyama, and Shad Sampat. The mind and will must be exercised and disciplined through deliberate acts of self-denial and self-sacrifice in everyday life. Ethical culture, therefore, demands moral vigilance and right exertion. The development of a sensitive conscience and positive admiration for goodness and nobility plays a great part in finishing ethical development.

PHILOSOPHY OF RIGHT AND WRONG

Everybody speaks: "This is right; that is wrong. You are right; he is wrong"; but he cannot tell you exactly what he means by RIGHT and WRONG.

What is the criterion by which we judge an action to be right or wrong, good or bad? "Right and wrong" and "good and bad" are relative terms. RIGHT and WRONG refer to the moral standard, as *law*. GOOD and BAD refer to it, as *end*. You will have to adjust your conduct according to this moral standard. That which is in accordance with a rule is right. That which is worthy of achievement is good. Religion gives us the ultimate data upon which ethical science may be built.

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RELATIVE NATURE OF RIGHT AND WRONG

Right and wrong, Dharma and Adharma, are relative terms. It is very difficult to define these terms precisely. Even sages are bewildered sometimes in finding out what is right and what is wrong in some special circumstances. That is the reason why Lord Krishna says in the Gita: "What is action? What is inaction? Even the wise are herein perplexed. Therefore I will declare to thee the action by knowing which thou shalt be liberated from evil. It is needful to discriminate action, to discriminate unlawful action, and to discriminate inaction; mysterious is the path of action. He who seeth inaction in action and action in inaction, he is wise among men; he is harmonious, even while performing all actions" (Ch. IV-16, 17, 18).

ILLUSTRATIONS OF RIGHT AND WRONG

Right and wrong are always relative to the surrounding circumstances. What is right in one situation is not right in another. Right and wrong vary according to time, special circumstances, Varna, and Ashrama. Morality is a changing and relative term. That passionate man who molests his legally married wife frequently to gratify his passion is more immoral than a man who visits the house of his sister of ill-fame once in six months. That man who dwells constantly on immoral thoughts is the most immoral man. Do you clearly note the subtle difference now? To kill an enemy is right for a

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Kshatriya king. A Brahmin or a Sannyasin should not kill anybody even for protecting himself during times of danger. They should practise strict forbearance and forgiveness. To speak an untruth to save the life of a Mahatma or one's Guru, who has been unjustly charged by the unjust officer of a state, is right. Untruth has become a truth in this particular case. To speak a truth which brings harm to many is untruth only. To kill a dacoit who murders the wayfarers daily is Ahimsa only. Himsa becomes Ahimsa under certain circumstances.

Forgiveness or Kshama befits an ascetic or Sannyasi who leads the life of Nivritti Marga or renunciation. It cannot befit a ruler. The ruler may forgive one who has injured him, but he cannot forgive one who has done the greatest harm to the public.

There are special Dharmas during critical, dangerous circumstances. They are called Apaddharma. Rishi Viswamitra took forbidden meat from a Chandala when there was a severe famine, and offered this in his sacrifice to the Devas. Ushashti, a learned sage, took the Ucchishta beans from the hands of an elephant-driver when he was suffering from acute hunger and when he was not able to get food from anyone.

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❀ शिवानन्दस्तुतिकुसुमाञ्जलिः ❀

(Sri Swami Jnanananda Ananda Kutir)

(१) आनन्दकन्दमभिनन्द्यमनोज्ञशील-
मानम्रभक्तनिकरैरभिसेव्यमानम्
दैनन्दिनं जनशुभावहकर्मदीक्षं
ध्यानप्रसक्तमनिशं शिवमाश्रयेहम्

(२) कल्याणरूपमभिवन्द्यमुनिप्रधानं
शल्यापनोदनसमुत्सुकमाश्रितानाम्
खल्याविदूरमनपेतविशिष्टशिष्या-
वल्यावृतं शिवमजस्रमुपाश्रयेऽहम्

(३) कालानुकूलफलितोक्तिनिगूढतत्त्व-
जालानुरञ्जितजनं मुनिमण्डलेन्द्रम्
वेलाविलंघिमहिमानममोघवाचं
श्रीलास्यदिव्यसदनं शिवमाश्रयेऽहम्

(४) वैराग्यशान्तिनिलयं निगमावबोध-
वाराकरं वशिवरं महनीयरूपम्
सारामलाशयमजस्रमसंख्यभक्तै-
र्नीराजितांघ्रियुगलं शिवमानतोऽस्मि

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स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

NINE PILLARS OF LIFE AND IMMORTALITY

(By Sri Swami Sivananda)

[Compiler: Sri Yogi Anand]

INTRODUCTION

The Hindu religion stands forth as a brilliant guiding star to the student of Yoga, Philosophy and Occultism, inviting him to the mysterious unknown world, which he would gladly explore, and encocraging him to march onward until he reaches a stage, when all powers dear to every human heart lie at his command and all earthly attractions cease to influence him any more.

It is a truism that it is in the nature of every human being to strive for happiness, but the happiness he gains by his actions, he finds to his utter dissatisfaction and sorrow, is only of a limited duration. The enjoyments of the senses are transient, and the senses themselves are worn out by excessive enjoyment.

Futher, sin generally acompanies these enjoyments and makes him unhappy beyond comparison, and even if the pleasures of the world are enjoyed as much as their nature would permit, even if they

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are as intense, as various, as uninterrupted as pos
ble, yet old age in all its hideous shape threatens hi
with death and destruction.

It should be remembered that the enjoyments
heaven itself are not in reality more enviable th
these pleasures of the senses; they are of the sa
nature, though more unmixed and durable. Mo
over, they also come to an end, as they are gain
by actions; and as actions are finite, their effect mu
also be finite. In a word, there is necessarily an e
to all these enjoyments.

O little man of little faith ! Why do you vain
strive for pleasures, which you know cannot satis
you beyond the moment of enjoyment? Look o
for an unchangeable, infinite and supreme happine
which must come from a Being in whom there is n
change.

Search and find out such a Being, and if yo
could only succeed in your quest, then you can ge
that unalterable happiness from Him.

All the great religions of the world proclai
in one unanimous voice that there is One being a
mentioned above. This Being, believe me, is not ver
far from you. He is quite close to you. He resides i
the body-temple of yours, in the innermost recesse
of your heart. He is the silent Witness of your mind
the Watcher of all the activities of your intellect
He is the Supreme Being of the Scriptures so highl
eulogised by Saints, Sages, Yogis, Philosophers an
Prophets. This Being can be realised by all through
the practice of Yoga.

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It is a well known fact that any number of zeros has no intrinsic value unless number 1 is placed before them. Even so the wealth of all the three worlds is nothing, if you do not lead a spiritual life, if you do not try to acquire the Spiritual Wealth, if you do not strive for Self-realisation. You will have to live in the Soul or the Self within. You will have to add Atma to the life here. That is the reason why Lord Jesus says: "Seek ye first the Kingdom of God and His righteousness, and all things shall be added unto you."

Every one of you is a power in yourself. You can influence others. You can radiate Joy and Peace to millions upon millions of people far and near. You can elevate others even from a long distance. You can transmit your powerful, soul-stirring, beneficial thoughts to others, because you are an image of God, nay, you are God Himself—the moment the veil of ignorance enshrouding you is rent asunder.

This world is a great school. This world is for your education. You learn several valuable lessons daily. If you are wise enough to utilise all opportunities to the best possible advantage in the spirit of Yoga, your capacities and will-power will develop to an astonishing degree.

You will grow. You will evolve. You will expand. There will be integral development. You will march forward towards the goal. All limitations or barriers will be annihilated. All shackles or fetters will be torn asunder. You will receive more and more of Divine Light, Knowledge, Purity, Peace and Spiritual Strength.

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You are the author of your own fate. You yourself have created this. You yourself are entirely responsible for this. You are the architect of your joys and sorrows. Just as the spider or the silkworm creates a web or cocoon for its own destruction, so also you have created this cage of flesh by your own actions, attractions, repulsions, false egoism.

You have become the slave of the flesh, slave of your body, and mind, slave of countless desires. You are sunk in the quagmire of deepest ignorance.

Weep not, my child. Sorrow not. A glorious, brilliant future is awaiting you. Strive to come out of this false cage of illusion right now this very second. If your attempt is true and sincere, if you endeavour with all your might and main to achieve this end, then by the ready Grace of the Lord thou shalt drive away these dark clouds of ignorance and shine in your true divine colours, in your native,, pristine glory.

Cast aside the erroneous idea; "I am the body." Develop the consciousness and realisation of the real "I" within you. This real "I" is Sat-Chit-Ananda or Atma or the Self, the one common Consciousness, the spiritual thread that links all hearts.

Awaken yourself to the conscious realisation of your actual oneness with the Supreme Self. Think of the Self continuously. As Tennyson says: "Let thy voice rise like a fountain for me night and day." This is real spiritual practice. This will eventually lead to Self-Realisation. Let the struggle be keen. Let your endeavour be sincere. Let your motive be

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pure. There must be iron determination, iron will and iron Sadhana (spiritual practice).

Then there will be no difficulty in the attainment of the final beatitude of life—a life sublime in its nature, resplendent with spiritual light, radiant with splendour, vibrant with ecstasy and replete with Peace.

Mere intellectual conception of this identity or oneness will not serve your purpose. You must actually feel and experience the truth of the same through intuition. You must become fully aware of the Real Self, the basis or substratum or bed-rock of this world, mind, Prana and senses. You must enter into a consciousness in which the realization becomes part and parcel of your daily life.

You must live this ideal spiritual life daily. Let your neighbours actually feel how entirely a changed being you are—a superman. Let them smell the Divine Fragrance from you. A full-blown Yogi can never be concealed. Just as fragrant fumes emanate from scented sticks, so also sweet spiritual fragrance will emanate from your body, the moment you attain perfection in Yoga, even though you may shut yourself up in a cave of the faroff Himalayas.

A Yoga-Bhrishta (one who had fallen from Yogic practices), who did rigorous spiritual Sadhana in his previous birth, but was unable to get Self-Realisation on account of some cause or other, gets Self-realisation in this birth like a flash of lightning in the twinkling of an eye. He is a born adept. He does no spiritual practice. He has no spiritual preceptor

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(Guru). He has had his initiation in his previous birth.

Ashtavakra and Rishi Vamadeva, the two Yoga-Bhrishtas of yore, attained Knowledge of Self even while they were i nthe wombs of their mothers. Jnanadeva of Alandi (a place near Poona, India) was a born adept. He exhibited several Siddhis (psychic powers) even when he was a small boy. He touched a buffalo and the buffalo repeated the Vedas. He created fire on his own back and his sister baked bread over it. But such instances are very rare. The vast majority of people should do intense Sadhana before they attain Self-Realisation.

The Hindu Sastras assert with astonishing emphasis: "This world of names and forms is unreal; God alone is Real". The objects a man of the world considers precious, a Yogi shuns as worthless. This world with all its variegated pleasures, its pains, its joys, its sorrows, its rivers, mountains, sky, sun, moon, and the stars; with its dukes and beggars exist only in order that the fragments of the one Self embodied in so many forms may regain their lost Divine Consciousness and realise the true pristine glory and manifest the powers of the Self through the matter that envelops them.

There is no such thing as inanimate matter. There is life in everything. Life is involved in a pieec of stone. Matter is vibrant with life. This has been conclusively proved by modern science. Smile with the flowers and the green grass. Play with the butterflies and the cobras. Shake hands with the shrubs, ferns, and twigs. Talk to the rainbow, wind,

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tars and sun. Converse with the running brooks and the turbulent waves of the sea. Keep company with your walking stick and enjoy its sweet company. Develop friendship with all your neighbours, dogs, cats, cows, human beings, trees, in fact, with all nature's creation.

Then you will realise God. Then you will achieve success in Yoga. This state can hardly be described in finite words. It should be felt and experienced by you by unfolding the divinity within.

This remarkable unfolding from the stone to the God goes on through millions of years, through aeons of time. But in the individual this unfolding takes place more rapidly and quickly with all the force of its past behind it.

"These forces that manifest and unveil themselves in evolution are cumulative in their power, embodied in the stone, in the mineral world, they grow and put out a little more strength, and in the mineral world accomplish their unfolding. Then they become too strong for the mineral and press on into the vegetable world. There they unfold more and more of their divinity, until they become too mighty for the vegetable, and become animal.

Expanding within and gaining experiences from the animal, they again overflow the limits of the animal and appear as the human. In the human being they still grow and accumulate with ever-increasing force, and exert greater pressure against the barrier; and then out of the human, they press into the super-human. This last process of evolution is

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called Yoga." Therefore Yoga, when it is definite begun, is not something new, as is often imagined.

If you begin to view Yoga in this light, th this Yoga, which looked so foreign and so strang will appear to wear a familiar face, and come to y in a garb not altogether strange. It will not look strange that from the man you should pass on to s perman, from mortality to immortality, and ent a region where divinity becomes more manifest.

When you begin to learn that there is one Se in all these names and forms, that He is the sam in a king or a peasant, in a bird or a beast, in a ma or a woman, in a stone or a piece of wood, that a powers seen throughout the world are latent in "i organic" substances also, that this Self is the sam at all times, and that there is no increase or dim nution in the Self, then Yoga will become possible achievements.

In fact you have practised Yoga, consciously unconsciously, in your previous births, and this a vital point that should not be lost sight of. A that you have now to do is to give a powerful mo mentum to quicken the process of unfolding th divinity and attain the Highest Goal of Life—*Pe fection, Peace, Joy Immortality and Happiness.*

In this course I have given definite lines fo attaining true success in Yoga. You can also attai happiness, popularity, name, and fame, power, wealth social distinction, and all-round smashing success i all your undertakings to an extent that would sur prise not only your own self but all others with whom you come in contact.

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This course contains the boiled essence of years of extensive research and personal experience. I assure you that you will be able to fully realise the benefits of Yogic practices by the help of this course alone. Not a moment should be delayed. You are growing older and older hour by hour. Three things rare indeed and due to the Grace of God are: a human birth, the longing for Liberation and the protecting care of a perfected Sage.

The man who, having by some means, obtained a human birth, with a male body and mastery of the scriptures to boot, is foolish enough not to exert for Self-Realization, varily commits suicide, for he kills himself by clinging to things unreal. Let me sound a note of warning here: You may not get again this rare human birth. Make hay while the sun shines. Go to the Fountainhead of God and drink deep the Nectar of Immortality. May Lord Krishna, the Lord of the Yogis, the Great Master, shower His choicest blessings upon you all and give you a nice push in the Path of Spirituality is my fervent prayer!

Peace ! Peace ! Peace !

AYURVEDIC PSYCHOLOGY

Ayurvedic Psychology is vast and profound. Ayurveda follows the Yogic psychology.

Ayurveda separates Manas (mind) from the ordinary senses, as it has many functions which are not possessed by any of the other senses.

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According to Charaka the Self is active. The mind moves by its activity. The senses move by the operation of mind. The Self is consciousness (Chetana). But this consciousness does not belong to the Self in itself. It is attained only by its connections with the senses through mind or Manas.

According to Charaka there is another transcendental Self, (Paramatma) apart from this Self. This is different from the Self which participates in the union of the body and the senses.

The subtler or transcendental Self is unchangealbe (Nirvikara). The unchangeableness of the Self consists in its being able to unite with itself its past and future states. If the Self were not permanent, it could not unite with itself all its past experience.

The pleasure and pain, joy and sorrow, the sufferings and enjoyment that affect you should not be attributed to the Self but to mind or Manas.

Knowledge implies a process and a change. This Self manifests consciousness only in those parts where it becomes associated with the mind and the senses.

Charaka says that the mind, the Self and the body are linked together like a tripod, on which life rests. If any one of the components is missing, the unity is broken.

Just as the tree is involved in the seed, so also this entire universe is involved in the Mulaprakriti. Prakriti (causal matter) is homogeneous. It is made up of three Gunas (quality born of nature) Sattva (Purity), Rajas (passion and restlessness), and Tamas. (Ignorance, inertia, darkness). When the

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three Gunas are in a state of equilibrium or equipoise, there is no manifestation of Prakriti. A disturbance in the equilibrium takes place in the Prakriti and this world is projected. The three Gunas manifest.

Sattwa is white. White colour is symbolic of peace, Shanti. Sattva is light, peace or harmony.

Rajas is red. Red colour is symbolic of excitement, Rajas is passion, struggle, motion.

Tamas is black. Black colour is symbolic of Mohah (ignorance, infatuation, delusion). Tamas is inertia, darkness, sloth.

Mind is the direct cause of pleasure and pain. It is the superintendent of all the ten senses (Adhishthayaka).

The mind comes in contact with its objects and experiences pleasures and pain. It thinks of the objects of thought and moves the sense-organs. The senses, guided by the mind, grasp their respective objects and produce their knowledge.

When the Self or Atma is associated with the mind it has the following qualities: desire, hatred, effort, pleasure, pain, Prana, (the upward current of breath), Apana (the downward force acting in the direction of the rectum), the opening and closing of the eyelids, imagination, thought, decision of intellect, energy, sense-cognitions.

Kindness, mercy, truthfulness, virtue, faith, Self-knowledge, retentive power (Medha), intelligence, self-control (Dhriti), sense of duty are all Sattvic qualities of the mind.

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Pride, untruthfulness, cruelty, conceit, passion, anger, impatience, restlessness, suffering, boastfulness, are the Rajasic qualities of the mind.

Dullness, idleness, sleepiness, sloth, inertia, darkness, viciousness, lack of retentive power are all Tamasic qualities of the mind.

Prayatna is that particular quality by the rise of which in the soul the mind is moved to activity.

The one mind appears as diverse owing to various objects of thought. It may sometimes have religious thoughts and appear religious. At other times it entertains lustful thoughts and appears lustful.

The mind grasps colour, smell, sound, taste and touch. It imagines in diverse ways. "This will do good to me" or This will do me harm."

In the same man the mind sometimes appears as angry, virtuous, ignorant, lustful. But in reality the mind is one and the same for each person. All these differences do not appear at the same time with the same person as might have been the case if there were many minds for one and the same person.

The mind is atomic, for otherwise many different functions could not be performed by one and the same mind at the same time.

A man is called Sattvic, Rajasic or Tamasic according as predominance of one or other of these Gunas is observed in that man. The connection of the body, the senses, the mind and the Self is called life (Jivita).

The five sense-cognitions are caused through the contiquity of the senses, the sense-objects, mind and the soul. Though all the senses are made up of the

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five elements, yet those senses which contain any element in a preponderating degree were regarded as made up of that element. The sense which has a particular element in a proponderating degree is considered as having by virtue of that a special capacity for grasping that particular element.

A SOUND MIND ENSURES SOUND HEALTH

The mind has very intimate connection with the body. When the body suffers the mind also suffers. When the mind suffers there is reaction in the body as well. Therefore one who knows the secret of keeping the mind in a healthy state can keep his body also in a sound condition.

A doubting man always suffers from some disease or other. He suspects everybody. His own mind is the cause for his suffering. He has no self-confidence. He thinks always that others are trying to harm him. He feels that others are viewing him with suspicion and that they think very low of him. This is his own creation. The more he thinks thus, the more is he worried.

Faith in the doctor from whom he takes medicine is very essential for cure. A man who has no confidence in the other goes on changing the doctor and medicine every day. This is the reason why a patient gets no relief even after protracted treatment with different doctors. They say "I have tried all medicines and all doctors. But there is no relief at all."

It is very difficult for a rich man to have faith in any one doctor. He is proud of his wealth. He expects a cure for his ailment in a few hours or a few days. He is very impatient. He takes medicine

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from two or three doctors at a time. This is the height of his folly. A poor man has faith and he is able to get a cure even from an ordinary doctor without much qualifications.

Faith is very essential in curing mental diseases. In the case of a physical ailment sometimes the patient is able to get a cure even without much faith. The cause of the disease is evident and the cure is easy. In cases where diseases of the mind are concerned faith is very essential. Then the cure is very easy. The patient confesses fully and expresses himself fully. He becomes light as heart-confession is half cure.

There are two kinds of patients suffering from mental diseases. One is he in whom desires are not fulfilled. One supresses this by his ego. Such a patient suffers from hysteria in the long run. Sometimes he expresses himself fully under the influence of the disease. In the ordinary course he is unable to express his ideas on account of shyness.

For example one has intense desire to earn money and become rich. He has no means of doing it for he has no suitable qualification. In the state of hysteria he says "I shall get a lakh of rupees tomorrow. The Imperial Bank is sending me a cheque through a friend of mine. I shall get the first prize in the cross-word puzzle competition, and so on."

The second type of man has connection with his character. Take for example a certain individual committed adultery with another's wife, or say he committed theft. The guilty conscience pricks him always. He feels that everyone is speaking about his

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theft or adultery privately. His own mind, his guilty conscience is harassing him now. Such a man develops in course of time boil in his stomach, palpitation of heart, consumption, leucoderma and such other diseases.

Fear in seclusion, shame to face others are all due to wrongs suppressed. But the moment he admits them in public or before the Lord, he is free from all worries. He has a light heart. He feels relief.

A grown-up man does not confess his mistakes, because the ego is strong in him and he suppresses the guilt. He feels he is a very big man and he should not confess his crime before his juniors. Such a man has no faith even in God.

Out of fear of punishment some take to devotional practices. They think that by such practices they can escape the Yamaraj's (God of death and dispenser of justice) rod of punishment. Such people are always afraid. They do not derive the full benefit of devotion. The moment some calamity overcomes them, they give up all devotional practices.

A great psychologist of the West has said "I have not seen in my forty years experience as a psychologist, even one man who has faith in God and who had suffered from mental ailments. I have also not seen anyone free from his mental disease without having faith in God. Thus it is clear that those who have faith in the Lord do not suffer from any mental ailment."

Mental ailment has very close connection with want of faith in God. One who works always for

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the good of others never suffers from mental diseases.

Feel "The Lord is all-merciful. He attends to the good of all. He makes all happy. All are His children." With this faith, work for the good of all. You will not suffer from any mental ailment at any time. You will become more and more healthy both mentally and physically.

Disease is the name for the feeble state of the mind. There is very close connection with one's internal as well as external world. When you are having something bad at heart, the Lord who is the Antaryamin (Inner Ruler) gives you punishment from within and as a result of that your mind always remains diseased.

Therefore ever exert to remain mentally pure. Do nothing which will affect your mental peace.

One who has faith in rebirth and the law of cause and effect, is seen to be more religious and God-fearing than one who has no such faith. The latter has no fear of anything. He does not believe in rebirth. He thinks he can do any evil and yet go unharmed. He becomes an atheist as he has no fear of punishment by any superior authority. He thinks that he can escape punishment if he is not detected by those responsible for the peace of the land, i.e., the police or other Government officials. One who has fear of God will never indulge in adultery, black-marketing, etc.

Man contracts the worst of mental diseases when he acts against the dictates of his own conscience,

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and against the dictates of Dharma (Righteous way of living) and religion.

Have faith in your own Self. Have faith in God. Do the right thing. Always fear sin. Help others. Work for the good of others. You will be free from all diseases. You will be ever healthy and happy. This is the key to success, health and happiness.

Worry, anger, hatred and fear generate many diseases. Worry and fear intensify every disease. Worry, anxiety and fear turn a little ordinary fever into typhoid, a little diarrhoea into cholera, a little cough into phthisis or pneumonia, a slight increase of urine into diabetes, a little blood-pressure into very high blood-pressure.

If the patient has no peace of mind, all kinds of medical treatment will fail. Peace of mind alone will cure every disease without any drug-treatment.

Practise Japa (repetition of God's Name again and again) meditation. Pray. Fast. Study religious books. Have Satsang (Association with the wise —good). Discipline the mind. You can have peace of mind.

Right mental culture is the right and sure remedy for any disease.

Immediately after taking food, it is highly injurious to bask in the sun, swim, ride or run, sing, sit by the fireside, fight, practise physical exercise or Asan, Pranayama (control of breath) or study.

USE OF OIL

Rub the feet with oil. This will remove roughness, dryness, heat, fatigue, numbness of feet, fis-

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sures of the feet, sciatic pain, etc. This will produce good sleep.

Walking after dinner promotes life. It gives good health. After food, lie down on the left side for a short time. This helps digestion.

Half the stomach should be filled with food, one quarter with water and the last quarter should be left free for air. A hungry man should not drink water and a thirsty man should not eat food. Taking large quantity of water during food is harmful. One should take a small quantity of water during meals. His digestion will be affected, if he drinks a large quantity of water during food.

USE YOUR COMMONSENSE

You must carefully observe the details of your health, particularly its reactions to your diet. Milk is easily digestible to some, whereas it causes retching to some others. Certain kinds of vegetables are suitable to some systems but they may be quite disagreeable to others.

The power of digestion varies from person to person. Therefore, you must discriminate between the right food-articles suitable to your constitution and the wrong ones which may cause great harm to your health. Over and above this, you should select only Sattwik diet, (pure vegetable) and have moderation in eating, sleeping, talking, drinking, etc.

Forego your night meals—*which should not be taken after* 8 p.m.—once a week, and observe com-

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plete fasting once a fortnight. This will give rest to the digestive system, and the assimilative power will be renovated.

Regulate the hours of your sleep, which should not be more than six hours when you are in good health. This can be reduced even to five hours *if you do not have much physical fatigue, or heavy mental strain.* Mid-day nap should be completely avoided by children and young persons. If you have the habit of working very late into the night, an hour's nap during the day will refresh you. Use your common sense always.

Mental health is the first requisite of physical health. Avoid jealousy, envy, hatred and dislike. Do not harbour the spirit of revenge. Forget and forgive. Do not fret within yourself to be pulled down by disappointments and despondence. Let your commonsense guide you: by harbouring jealousy or hatred you practically cause no harm to those you dislike; the spirit of revenge acathes the mind, anger disturbs the peace, and despondence shatters the nerves.

Remember that "Even this will pass away." Nothing indeed is permanent", Then these negative qualities will take leave of you. Entertain holy thoughts, be of good cheer, light hearted and keen-minded. Discriminate at every step. You will have wonderful mental health, and consequently a vigorous, disease-free, strong physic.

Do not become a faddist or a slave to some fad. A faddist is intensely or hopelessly or terribly attached to his own pet week theories or beliefs. A Yogic student or an Allopath or a naturopath or an

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Ayurvedic Vaid or a Kaviraj or a scientist or philosopher has his own fads.

He never listens to other people's arguments, however cogent, convincing, sound and strong they may be. A faddist develops in tolerance and bigotry, which make his mind callous and hard and thus prevent his intellect from vibrating harmoniously to receive others' views.

No healthy useful ideas of other schools of thought can ever enter his mind. He takes up one idea from other schools and tries to refute it through clumsy and untenable arguments. Abandon faddism or faddishness, become very, very catholic, liberal and tolerant in your views. Have a large heart. Give room in your heart for every school of thought and derive benefit for it.

May God bless you all with health, long life, peace, prosperity and bliss.

THIS IS YOGA

Yoga is an exact science. It is a perfect, practical system of self-culture. It is the discipline of the mind, senses and the physical body. It helps the student to attain perfect concentration of the mind, ethical perfection, moral excellence and spiritual calmness. It is the master-key to unlock the realms of Peace and Bliss, Mystery and Miracle.

Yoga does not consist in sitting cross-legged for six-hours or stopping theh beatings of the heart or getting oneself buried underneath the ground for a

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week or a month: these are mere physical feats. Real Yoga is the attainment of the highest divine knowledge through conscious communion with God. The word Yoga comes from the Sanskrit root "Yuj" which means "to join"; Yoga is the science that teaches us the method of joining the individual soul and the supreme Soul, of merging the individual will with the Cosmic Will.

Yoga transmutes the unregenerate nature of the student and raises him to the highest state of Divine Glory and Splendour. It on you bestows increased energy, vitality, vigour, longevity, and a high standard of health. It will infuse in you a sense of security, a new strength, confidence and self-reliance. Yoga brings a message of hope to the forlorn, joy to the depressed, strength to the weak and knowledge to the ignorant. It kills all sorts of pain, misery and tribulation.

By practice of Yoga you can turn out efficient work within a short space of time, resist temptations, remove disturbing elements from the mind and attain full success in every walk of life. Through the practice of Yoga you can control the subtle forces within the body and command nature. You can unfold all your latent faculties and develop physical, mental, supernatural and divine powers. The whole mystery of Nature will become an open book to you. You can live in the Eternal Light and Glory of God.

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WHAT DOES YOGA TEACH YOU

Yoga teaches you the truth that every one has within oneself various potentialities and capacities. Man has within himself tremendous powers and latent faculties of which he has really never had any conception. He must awaken these dormant powers and faculties by the practice of Yoga. You can transmit your powerful, soul-stirring, beneficial thoughts to others; because, Yoga tells you, you are an image of God, nay you are God Himself.

The inner essence in you is Omnipotent. The moment the veil of ignorance enshrouding you is rent asunder you will shine in all the Splendour and Glory of the Effulgent Reality.

Every one of you is a power in yourself. You can influence others. You can radiate joy and peace to millions upon millions of people far and near. You can elevate others even from a long disthance. Take to Yoga-practice and awaken your dormant powers.

Awaken yourself to the conscious realisation of the Divine Light in you. Let your neighbours actually feel how entirely a changed being you are, a superman. Let them smell the Divine Fragrance from you. A full-blown Yogi can never be concealed. His healing powers, his spiritual Purity, his all-embracing Love, his selfless actions, his magnetic personality will be felt by every one with whom he comes in contact.

Just as fragrant fumes emanate from scented sticks, so also sweet spiritual fragrance will emanate

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from the body of the Yoga-practitioner the moment he attains perfection in Yoga. There is a peculiar charm in his smile, and great power in his words emanating from his heart. He produces a very profound impression upon the minds of every one he comes in contact.

Within you is the hidden God, the immortal soul, within you is the inexhaustible spiritual treasure. Within you is the fountain of joy and happiness.

Practise. Feel. Assert. Enjoy the Supreme.

YOGA AND SCIENCE

Yoga and Science are inseparable, as well as Science and Religion are inseparable, as Science is a part of Religion.

Science and Religion are necessary correlatives, and scientists are also monists in one sense. They also emphatically declare that there is only one thing viz., Matter or Energy.

The difference between a Yogi and a Scientist is that a Yogi tries to control the mental forces, while a scientist the physical forces, and a scientist is also an unconscious Raja-Yogi, but with his mind working in external grooves.

Before theh invention of the clock, Yogis used to calculate the time by measuring the shadow during the day and by the study of the movement of the stars in the heavens at night, being perfectly exact in their calculations.

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Astronomy and medicine received their first impulse from the exigencies of religious worship, and since Yogis have a sound practical knowledge of Ayurveda, one who endeavours to qualify himself as his own doctor can become a Yogi.

He has to live with perfect understanding as to the functions of his body and mind in relation to the laws of nature, thus preventing diseases by right thinking and right acting; otherwise his Sadhana that a Yogi tries to control the mental forces, while (spiritual practice) will suffer and he cannot have rapid progress in Yoga.

You will find in the books on Ayurveda: "A healthy body is a good instrument for doing virtuous actions and practising Yoga". The authors were great Rishis and Yogis.

Science is partially unified knowledge, and a scientist observes the laws of Nature, experiments in his laboratory, investigates, infers and draws exact conclusions from his observations, understanding Nature.

But he knows nothing of the origin or destiny of Nature. Who made the sun and gave power to its rays? Who combined four parts of nitrogen with one part of oxygen? Who gave power to electrons? Who gave power to atoms to combine into molecules?

Who or what made and bestowed upon the ultimate particles of matter their marvellous power of varied interaction? Science does not know this great mystery.

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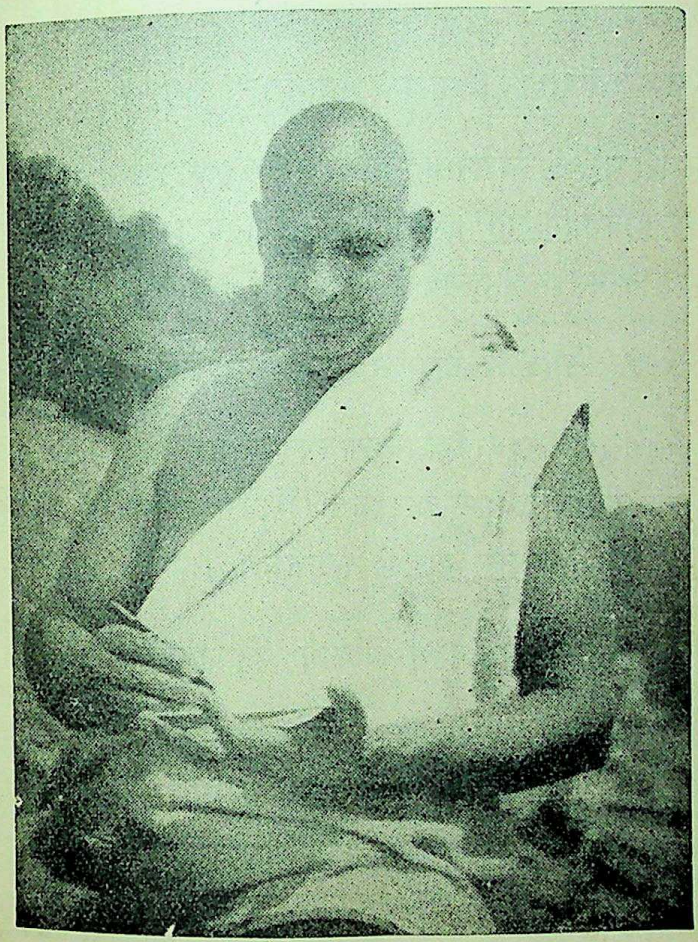

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❀ शिवानन्दस्तुतिकुसुमाञ्जलिः ❀

(Sri Swami Jnanananda Ananda Kutir)

शिवार्चनसमुत्सुकं सकललोकशर्मप्रदं
शिवायनमहर्निशं जनगणान् नयन्तं भृशम्
शितामलमतिं यतिं भवगदार्तिविच्छेदकं
शिवाख्यमुनिसत्तमं सुकृतमूर्तिमाराधये

वाणीवैभवरञ्जिताखिलजनं दीनावलम्बं कृपा-
वाराशिं वशिनं विशेषविदुषामग्रेसरं श्रीकरम्
वाञ्छाहीनमहीनशायिकरुणापीयूषधारोत्करा-
वापं पापविमोचकं मुनिवरं वन्दे शिवं देशिकम्

नंदनन्दनकलेवरं सततसुन्दरं हृदि विलोकयन्
नंदनीयसुगुणाकरः सकलवन्दनीयपदपङ्कजः
नंदिताखिलसुधीजनः सुजनपूजितः शिवमुनिः सदा-
नंदमूर्तिरनिशं ममास्तु शरणं समस्तजगतां गुरुः

दत्ताम्नायनिगूढतत्त्वनिकरं लोकाय शोकापहं
दत्तात्रेयसमानबुद्धिविभवं विख्यातयोगीश्वरम्
दग्धाज्ञानवनं समस्तजगतां सम्मानितं मंगलो-
दन्तं दान्तमनारतं शिवमुनिं भक्त्या समाराधये

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THE YOGA VEDANTA Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

SIVANANDA: DAY-TO-DAY

[By Sri Atmaram Makhijani]

15th NOVEMBER, 1958

WELCOMING GUEST-VISITORS

Yester-evening, 14th November, entered the Divine Life Society premises a fine couple, Dr. Surendra Shah, Medical Officer, Civil Hospital Dwarka, in the Bombay State, with his Philosopher wife Shrimati Vanaleela. They recorded in the Reception register that they had come for a short stay as seekers of Truth, to experience for themselves the bliss of the site and to drink a few cups from the deep fountain of knowledge of Sivananda Nagar abutting on the Himalayas and the Ganges. They were shown a cosy big room for their stay, contiguous to mine (writer's). Later they called me for guidance as to the procedure, programmes etc., of the Ashrama and the facilities for a close-by darshan of Gurudev. They had somehow harboured an idea in their minds that like great Kings and Maharajas, the Rishi of the Himalayas would be difficult of access, perhaps sitting on a high pedestal, with a serene and sober face, and at most would raise his hand from a distance to bless them. I put

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their doubts at rest and offered them to accompany m at 7-45 p.m. to a spot just outside Gurudev's Kuti emerging wherefrom for going to the Satsang Ha they would have the best opportunity for his darshan an possibly some conversation. They agreed and pla was successful. After due obeisance and "Jai Ho" fro Gurudev to them, the couple introduced themselves, o as Doctor and another as B.A. B.T. in Philosoph Quick followed a witty remark pregnant with gre blessings : 'Doctor and a Philosopher a good combin tion indeed ! The Doctor should take care of the Philos pher's body, and the Philosopher should take care of th soul of the Doctor"! With glowing smiles they accepte the blessing and bowed. They could not resist th temptation of whispering to me then and there ho happy and quite at home they felt themselves to be m with such a greeting, conversation and humour !

When strolling up to the Satsang Hall, Gurudev wa engrossed in putting all sorts of technical question to th couple, on medicine and philosophy, to which th couple ably replied and Gurrudev showed equally gre interest in the fund of information and statistics h seemed to be gathering within his mind. We the othe devotees following him were also none-the less interested The couple felt immensely thrilled. Later Gurude offered them sweetmeats, milk, fruits, etc. Within onl an hour or two of their arrival the couple felt very muc inspired, transformed and virtually considered themselve wafted to heavenly world. They were too full to expre themselves in words, but, their complexions shone mo brightly than ever, they said.

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They left after a stay of six days, during which period Satguru went on greeting them, questioning them, and at times injecting Jnana and Bhakti in them with sallies of wit and humour. At farewell they could not resist the temptation of saying that they had seen the greatest Divine figure in human form in the present world is His Holiness Swami Sivanandaji Maharaj, and would be snatching at many more opportunities to be coming here.

15th NOVEMBER, 1958

Reorganisation of food and Medical Departments

Satguru Maharaj has himself been taking personal interest in the minutest details of the Ashram life-enquiring from A if he has proper accommodation, asking B if she gets the kind of food she needs for her health, asking C if he gets Idli and milk and fruits etc., and D if he or she has sufficient covering or bed in this cold season, and where anything is wanting he orders immediately that want to be satisfied. The new Food Sevadhari is very alert and obliging in every respect. Similarly, the General Hospital accommodation is being increased, more beds are being provided, new rooms are being constructed; an able compounder has been engaged; Dr. Panjabi has been given two assistant medical officers. The number of patients is increasing, they come weeping, but go back smiling at the service rendered to them free of charge, and the best attention bestowed on them, be it, in the general medical ward or the Eye-Hospital, where the Mother-Doctor's lone hand of blessing works wonders.

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16th NOVEMBER, 1958

FRIEND OF THE POOR AND HELPLESS

The other day a Sikh youth approached Gurudev: "Swamiji, kindly give me food and shelter. Give me any work to do. I am a Matriculate and know typewriting and possess a good handwriting. I am an orphan, forsaken by my father and step-mother ten years back." Without going into the antecendents of the man, the Office Supdt. was consulted if the Sardar's services could be utilised in any capacity. The reply was: "No, Swamiji. We have already enough people." But Sadguru Maharaj in his large-heartedness ruled: "Give him the work of writing addresses on wrappers of our journals and magazines. His handwriting is beautiful. Let him be given food, shelter and the necessary clothing, soap, oil etc. like other inmates of this Ashrama." The direction was forthwith executed and the Sardar continues doing his duties and Sadhana enthusiastically.

(2) On the 15th November 1958 night, after the Satsang a young boy from the South prostrated before Swamiji requesting similarly for food, shelter and work. Again Gurudeva gave his consent instantaneously. Somebody whispered: "But what about the man's antecedents? He may turn out to be traitor like some others before him?" Gurudeva then himself remarked: "Yes, I am conscious of the fact that some people have proved false to their salt and have deceived me. A blind man bolted with a harmonium from here overnight; a postmaster duped me to the extent of Rs. 10,000/-; another so-called devotee took away my several books, and mis-

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appropriated the sale-proceeds. Nevertheless I have not the heart to refuse such requests, while several others might as well show contempt. Somebody has to harbour such supplicants, otherwise, thrown in the streets, they would be forced to go astray in other channels. Sometimes I am not surprised to see a Peter, a Paul or a Thomas around me, but I hope and pray that some day even such persons would be transformed into saints." He then directed that the boy be admitted as an inmate of the Ashrama, given facilities like the above-mentioned Sardar, and given work in the Milk Department. This was immeditately done, and the boy is now happy and contented.

(3) A young man from Coorg prostrated before Satguru Maharaj saying: "Swamiji, I wish to stay here and carry on my Sadhana. I can work in your office and be useful." Quick came the question: "Have you got parents?". "Yes Swamiji; my brothers will look after them" was the explanation. Immediately, Gurudeva bluntly put to him: "But what about your share of service and duty to them?" The young man felt the prick of conscience and quickly retreated with his face downcast, and left forthwith for his native place.

Satguru's ways of teaching are wonderful and pointed. He impressed in a moment the young man that one could carry on his spiritual Sadhana even in his own parental home and surroudings, by serving his parents dutifully, doing Jana etc.

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18th NOVEMBER, 1958

COMPASSION

Compassion is not to be restricted to human bein alone. It should extend to all creatures,—birds, beas and even to trees and flowers. The virtue of our Gur deva is clearly revealed in his treatment of birds an animals. He cannot resign himself to the sufferings o animals at the cruel hand of the butcher. His childre are birds and beasts, no less than human beings. Th devotees learn every bit from the conduct of their Sa guru and he should truly be an inspiration day in da out.

Today, while on his way back to the Kutir from offic at 12 noon, with a crowd of devotees as usual followin in his footsteps in mirth and devotion, Gurudev sudden stopped and closed his eyes as if in prayer. He notice a dog in semi-conscious state, emaciated and exhauste resting. There was a deep big ulcer on its head. Scor of passers-by were walking away unconcernedly. We h so-called God-fearing devotees would certainly have b haved no better, were it not that our attention wa directed on this predicamment of the poor creature b cause of the sympathy extended by Gurudeva himse He remarked: "Poor creature! This injury could n the result of an accident. It appears to be some chron infection and it should be attended to at once. He calle resident doctors, Panjabi and Prahlad and Rama Chandaran to do the needful. In a few moments we a turned saintly-complexioned and began expressin sentiments of pity and service and sympathy for the poo

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spiritual Sadhana. Until then it should be regarded as a troublesome and treacherous enemy inside us.

"It is extremely diplomatic, cunning and crooked. It is an arch-deceiver, a devil. One of the master-strokes of the mind's artfulness is to make the aspirant feel and smugly imagine that he knows his mind perfectly well and cannot be led away by it and at the same time to delude him totally. The mind has the knack of making the unwary aspirant confidently think himself its master, while it makes a hopeless fool of him. Its deceptions are subtle....."

"The Jnanendriyas constitute the 'fire' and it is fed by the fuel of memory (of previous enjoyments), imagination, brooding and deliberate dwelling mentally (upon tastes, pleasurable sensations and the attractive nature of sense objects) and constant hopping and a keen, eager expectation and anticipation. All these constitute the fuel. The supply of this fuel is to be put an end to by strictly restricting the extent and nature of past memory, checking all imagination, resolutely stopping all mental indulgence or dwelling, and readily giving up hopping, anticipation and expectation. This is the reason for the advice: Forget the past, *give up planning for the future, live in the solid present.* This is again the basis of the declaration that real Tyaga lies in the renunciation of Sankalpa-vikalpa. This is precisely why you are told "*Mano Jayam eva Maha Jayam*" and "*Mano Jita Jagat Jita*".

You must set up a guard over the mind. There must be continuous checking and discrimination.

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10th DECEMBER, 1958

DRISHTI-BHOG

Apart from the voluminous books and other big and small literature of the Master speaking in a language and manner as if he is always present before the eyes of his readers, his personal talks, and even stray remarks pouring from him are pregnant with meaning which shake and wake up his disciples many times as if to a great revelation. A few minutes in his benign company or even a reverential look at him seems to give you vigour, spiritual wealth and wisdom, and you feel you are awakened to the glory of the Self.

It is well known that whatever big or small offering or prasad is placed at the feet of the Master, he keeps back nothing to himself or in reserve for the future, but distributes there and then to all those present, be it at his Kutir, or the Office or the night-Satsang etc., or even on the roadside, after blessing it by his holy touch or partaking a little of it.

Today a small tinned-fruit can was offered to the Master, containing just 6-8 pieces. Having tasted a bit of the sweet fruit, he asked Swami Santananda to distribute it among the disciples present, as usual. But the Swami could hardly reach a dozen persons, when the can got empty. The others in waiting expecting to get a bit of the prasad appeared to be uneasy. The Master anticipating and discerning the disappointment, remarked: "Enjoy *Drishti-Bhog*. You understand what Drishti-Bhog is?" Swami Santanandaji passed round the empty tin for the rest of the audience to smell it merely.

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The Master added: "That is how the Gods and Angels enjoy".

I was instantaneously reminded of Lord Krishna's words in Sloka 9 of chapter XV of the Shrimad Bhagwad-Gita, which says:

"Srotram chakshus sparshanam cha rasanam ghraanameva cha; Adhishthaaya manashchaayam vishayaanupasevate."

"Presiding over the ear, the eye, the taste and the smell, so also the mind, He enjoys the objects of the senses". This is how the Master comments in this wisdom-Sloka:

"Here is a description of how the subtle body or Linga Sarira remaining in the gross body enjoys the objects of the senses.

"The Jiva or the individual soul uses the mind along with each sense separately and enjoys or experiences the objects of the senses such as sound, touch, colour (form), taste and smell.

"He sits on the marvellous car of his mind, passes through the gateway of the ear in the twinkling of an eye and enjoys the various kinds of music of this world..... ...He roams about in the hills of beautiful forms and enjoys them through the windows of his *eyes*. He enters into the cave of taste by the avenue of tongue and enjoys dainties, palatable dishes and refreshing beverages. He enters the forest of scents through the doors of his nose and enjoys them to his heart's content. He makes his abode in the ears, the eyes, the skin, the tongue and the nose, as also in the mind and enjoys the objects of the senses. He gains experiences of the outer-world through the mind,

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intellect and sub-conscious mind, and egoism and the ten senses and the five Pranas".

This indeed sums up the Vedantic study of the five elements for spiritual Sadhana. A saint has to speak in accordance with the type of individual or indivduals that are near him. Heart speaks to the heart. The five elements—earth, water, fire, wind and ether, signifying respectively, smell, taste, sight, touch, akasha or words, control the mind. Saints sometimes adopt the method of touch for weak persons, or give flowers or tasty food. Saints by their supernatural powers know an individual's stand. Higher than touch is the Word of the Saint. A word gives you an idea of his touch, sight, taste or smell; it has got tremendous power. By his words a Saint can find out where one stands.

We place a plate of some prasad before the Altar of the Lord. But the Lord's Image only sees and we are satisfied after uttering a few Mantras that the Lord has taken a portion of it, whereafter we gulp it, with satisfaction. A Saint also is a *Murti* of God. If his hunger is satisfied, his devotees are satisfied. There is the story of Lord Krishna picking Tulsi leaves from the piteher of Draupadi, a devotee, and when the Lord ate only one leaf, the whole world appeared satisfied. Similarly, a Saint or a Sage sees beautiful things, touches beautiful things, etc. but he does not enjoy them in the manner the worldly people enjoy them, which enjoyment is termed as *Bhog*. Perception of a thing depends upon the real Purusha, and not upon the sense organs. The real background of perception is Jiva or Purusha.

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11th DECEMBER, 1958

A "LOST SON"—NOW A JNANI IN MAKING

I. Introductory.

"No man is absolutely bad. Everyone has some good trait or other. Try to see the good in everyone. Develop the good-finding nature. This will act as a powerful antidote against the fault-finding habit.

"Even a rogue of the first order is a potential saint. He is a saint of the future. Remember this point well. He is not an eternal rogue. Place him in the company of saints, in a moment his pilfering nature will be changed. Hate roguery *but not the rogue.*

"Remember that Lord Narayana Himself is acting the part of a rogue, thief and prostitute in the world's drama. This is His Lila (sporting). The whole vision becomes changed at once. Devotion arises in your heart immediately when you see a rogue."

("Sadhana" p. 67).

A Divine Voice indeed! A rare philosophy and daring too! All very true and practical without doubt! The above words of wisdom are not of an ideal visionary talking through his hat; but of Sri Swami Sivananda Maharaj, the Synthetic Yogi. They are not mere words, but his philosophic literature conveys to us the "Word that was with God". It inspires us and elevates our souls; it strengthens the weak; it humbles pride; it uplifts the down-trodden; it consoles us in adversity; it restrains us in happiness; it relieves us of sorrow. Swamiji's aura

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creates a powerful divine field around him. All those who enter this field are instantly transformed from beasts into human beings, and from human beings into divinities. The hopeless regain hope, the grief-stricken find solace, the dying spirit is revived, and the lamp of love, light and life is lit in every heart.

II. A problem child.

To-night in the Satsang Hall was ushered in, in Sri Gurudeva's presence, by Sri Swami Chidanandaji Maharaj, the blessed right-hand of Sri Gurudeva, a youth of hardly 25 years, one Suresh Chandra whom the Master knew some years ago as a "problem child", who today had come forward voluntarily to atone for his past sins of commission and omission and to talk with honest pride about the complete change for better that had overtaken him! The Master welcomed him as "Pundit Suresh" with a bewitching smile and blessed him profusely. Suresh Chandra informed him that he was now a graduate (B.A.), was studying privately for M.A. and was also a Teacher in Rishikesh in a Secondary School. (Swami Chidanandaji interjected-"Rather a Director than a teacher—he directs dramas, physical feats, comic performances, singing and artistic functions etc. Today he was emboldened to come forward in his holy presence with the aid of Swami Chidanandaji Maharaj, who was now not only like his father, mother, preceptor, philosopher and guide, but all combined in one. He was bidding time, waiting for Swamiji to return from his Badrinath Yatra, so that he could usher him to "Bara-Swami-

[*Continued on cover iii*

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Continued from page 468]
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ji's" Holy Feet. He began: "So here I am, Gurudev. Let me read to you from my written confessional statement in Hindi which I had kept ready several months ago, but was wanting for an opportunity for expressing it."

Suresh Chandra read the long scroll in high-flown Hindi, with a heavy breath and tearful eyes, but with confidence in himself, and oblivious of human forms other than "Bada-Swamiji" and "Chota-Swamiji" looking all around him. Put in a foreign language, English, this is in effect what he said:

"Gurudeva, Thou knowest me since several years—when I was considered a problem child, "a lost son", a dirty, do-nothing wretch, loafing about in streets, irresponsible, ungrateful, disobedient, quarrelsome, prodigal, procrastinator, a thief, a pilferer, a gonda, a vagabond, —in short deserving of any epithet. It was Thy grace that has saved me, and next Swami Chidanandaji's. Thy Ashrama, as its name implies, a place which affords refuge to the rogues and saints alike, and to those who seek spiritual bliss, saved me. My father and mother had driven me out of home as useless. My brothers and sisters looked at me with contempt. I would not go to school and loafed about with do-nothings. Food and shelter Thy Holiness gave me in the Ashrama. I was given to do some work in the kitchen. But my childish way and mischievous pin-pricks continued. Even here I was a veritable nuisance. Your Secretary Swami Chidanandaji Maharaj chided me many times, stopped my food as a punishment, even drove me out of the premises in wintry cold and scorching heat, but I continued to be a blockhead, and Swami Chidanandaji with his delicate motherly affection always let me back in, with a prayer: 'Let me hope you will do better next time'.

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A HUMANITARIAN MISSION

RE-MODELLING OF THE FOREST ACADEMY PRESS BUILDING

In a letter accepting Sri Kumar Brij Raj Singh's first donation for this glorious, humanitarian work, Sri Swami Sivananda writes.

"Over a dozen workers have to stand beneath the present zinc-sheet roofing and work throughout the day and in summer the whole place becomes extremely hot. To them your contribution is a boon and a blessing from God."

Voluntary contributions for putting up new pucca roof to the part of the Forest Academy Press Building, which has at present only a zinc-sheet roof, will be gratefully accepted by

The Secretary,
Divine Life Society,
P.O. Shivananda Nagar

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THE YOGA-VEDANTA FOREST ACADEMY WEEKLY

Vol. XI 28th JANUARY, 1960 No. 22

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IF!

BY RUDYARD KIPLING

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you
But make allowance for their doubting, too;
If you can wait and not be tired of waiting,
Or, being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise
If you can dream—and not make dreams your master.

If you can think—and not make thought your aim
If you can meet with Triumph and Disaster
And treat those two Impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to broken
And stoop and build'em up with worn-out tools
If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings,
And never breathe a word about your loss;
If you can force your heart and never sin
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them, 'Hold on'
If you can talk with crowds and keep your virtue
Or, walk with Kings, nor lose the common touch
If neither foes nor loving friends can hurt you
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything in it
And—what is more—You'll be a Man my son

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Vol. XI 28th JANUARY, 1960 No. 22

THE YOGA-VEDANTA

Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

GURUDEV SIVANANDA

(Sri Swami Venkatesananda)

[The author's introduction to the book "Gurudev Sivananda" is published in this issue of the Weekly. The book will be released from the Press on the 8th of February.]

INTRODUCTION

Lay bare the truth. Truth will always shine. I lead a simple and natural life. I take immense delight in service. Service has elevated me. Service has purified me. This body is meant for service. I live to make everyone happy and cheerful — Swami Sivananda, in a letter to Swami Paramananda.

IF Rudyard Kipling were alive today, he would be happy to find one who has lived up to every word of his famous poem 'IF'. Sri Gurudev's illustrious life is an illustration of the greatest ideal that man has conceived of the Superman, or divine being.

IF Gurudev had done nothing in life but delivered his message of cosmic love (expressed through 'spontaneous, overwhelming generosity', to use his own favourite expression) and also the gospel of positivism, his name would go down human

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history as the greatest benefactor of humanity the twentieth century.

INCARNATE LOVE

The world has not seen another person who literally rejoiced to give, — give, give his all, himself, give unasked! Posterity might him 'Give-ananda' (one whose delight was in givi instead of 'Sivananda'. There was nothing he wo not give, without the least thought.

This new doctrine of voluntary sharing of sessions might well solve the economic and polit problems that constantly foment war between tions and factions between men and groups of all over the world. The evils of capitalism m thus be removed without losing the advanta of private enterprise inherent in it. Pu and private generosity might do away governments' impersonal 'services' to society, of inadequate and ineffective. This message is need of the hour. There is no doubt that change of heart its acceptance presupposes, it will prove a great blessing to mankind. They accept this principle of spontaneous, overwhelm generosity are they that have been touched by Who is Love

IF Love walked on earth in human garb could not have excelled Gurudev in this self-giv compassion. Gurudev's life is but a song of l a love that knew no limitations, a love that no thought for self, but constantly (and in practi wished the welfare of everyone. One of the gr

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est moments* of my stay at Gurudev's feet was a day in 1954, when Gurudev's physical frame had grown dangerously weak with typhoid. Literally hanging on his stick he looked out of the window for his coveted Darshan of Mother Ganga. Jal Mathaji was sitting outside. The Great Heart was unaffected by the physical ailment: in whispering tone, which alone was possible then, Gurudev said: 'She is sitting in the sun; and it is not good for her. Please ask her to go to her room. Ensure that food has been sent to her room.' The attendant had to run outside to do all this before the Incarnate Love could be persuaded to rest! Everyone who has met him can add thousands of similar instances of his supreme, self-forgetful concern for the welfare of "the neighbour", which is the trigger that powers his giving hand.

And, what is still more significant, Gurudev has given the lie to the empty fears of people who believe that indiscriminate charity can only invite poverty. Gurudev's answer (which he has demonstrated by building up a huge institution in lightning-quick time) is that, on the contrary, 'giving is the secret of abundance'! It is 'giving, with mental reservations' that brings disaster in its trail, and that is what the insincerity deserved! Gurudev's large-heartedness is highly infectious. Misers have had their lives transformed by Gurudev's per-

*The other, of course, was the Great Event I have described on pages 474 et seq

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sistent charity, towards *them* unmindful of consequences. Here Gurudev shows the unwisdom of the calculative brain!

A UNIQUE GOSPEL

The second great contribution that Gurudev's personal example has made to the welfare of Man is his gospel of positivism. He is all positive: and he wants us to follow him. His eventful and fruitful life has amply revealed that the intelligent diversion and proper channelisation of the physical, mental, moral, psychic and spiritual energies of man can make his achievement possibilities limitless. With an unearthly sparkle in his eyes, he would address us, 'I entered the holy order of Sannyasa in middle age after I had spent all my energies in Malaya. With a body that houses a number of chronic ailments, living on alms, I have been able to do so much work. What cannot you whom the Lord's grace has brought to this divine life so early in life, with such a fund of energy,, achieve? Always concentrate on the positive service that lies in front of you.' This is the secret beihnd Gurudev's own intense dynamism; and part of the force that has contributed to his phenomenal achievements.

What a colossal loss of energy entails man's waste of moments, in useless thoughts, negative emotions, aimless speech, and destructive action, it is heart-rending to reflect over. Thought is power, every word is power; every act is expenditure of power. A society which condemns the wastage of man-power and money looks on with acquiescence

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and often admiration, at this unpardonable waste of the greatest gifts of God (time and the vital energy in man) universally practised. Those who have been near Gurudev for a single day and watched him speak and act, know what really life means and is meant for. The widespread acceptance of this doctrine is the surest way to promote humanweal.

A positive, constructive mind will think only of the good of all: such thought-vibrations themselves are humanity's Peace Fortress which will effectively prevent all *thoughts* of war. It loves all. It contsantly endeavours to find the good in everything and to utilise that good for the good of all. It turns the blind eye upon the evil inherent in human nature: and this is most predominant in Sri Gurudev. He *understands* everybody: and what to us looks evil is part of *nature* in his eyes. Surprisingly, Gurudev would come out with a bright idea for converting even that trait into a benefit. He has thus shown that evil exists only in the 'evil-seer's' sight. He is divine: he is incarnate divinity. To God all are His children and the weaker ones are the parents' pets !

THE PROBLEM OF EVIL

The worst problem that faces Man, especially the seeker after Truth and the spiritual teacher or reformer is that of Evil. What is Gurudev's attitude? It is the natural offspring of his supremely compassionate heart and Vision of Oneness. On one occasion, when it was brought to his notice that the Society (and, therefore, he!) had been cheated,

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he calmly remarked: 'Feel that through *that* man only *you* are benefited; then you will not feel the loss.' After Lord Siva Himself, no one has so readily allowed himself to be 'pleased' so easily even to the point of being cheated! Gurudev identifies himself with the *soul* of the evil-doer, and insists that that man, too, must be enabled to evolve, and he appreciates that even his evil-doing was part of that process. The reformation is an extremely delicate process: Gurudev knows that other people will straightaway condemn the evil-doer. Therefore, just like the supremely compassionate Lord Siva, Gurudev 'swallows the poison'* himself, and takes upon himself the onerous duty (often at very great expense to himself and his mission) of bringing about the transformation of 'this growing soul'. To him evil does not exist. All are growing; and his compassionate heart in which the Light of Cosmic Consciousness shines can NOT throw anyone out of it!

There is something divine in his choice of the instruments to carry on his mission! Many

* The allusion is to the Puranic story that when the Ocean of Milk was being churned for nectar, a deadly poison came out and Lord Siva saved the universe by swallowing it Himself. Gurudev, too, has often reacted in the same way. He insisted on keeping in the Ashram a young man who sold away Ashram property for his own use, and was capable of only violent behaviour. Gurudev said: "I MUST SERVE HIM AND REFORM HIM. LET HIM BE HERE, THE OUTSIDE WORLD WILL HAVE ONE BAD CHARACTER LESS."

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including Srimathi Rukmini Devi, the celebrated Bharata Natyam exponent, have wondered how he could surround himself with such talented young men! We know that we were not chosen for our talents: anyone could have come and grown as talented. That is Gurudev's magic. To him that *'all knowledge is latent in all, awaiting unfoldment'* is not just theory. He has proved it. But, it needs a divinity to prove it. Who else could have such limitless patience to bear with the failings of each disciple, a thousand and one times.

Even Kipling would have been astounded at the limitlessness of Gurudev's love. I do not want to say forgiveness: for forgiveness *recognises* that evil or harm has been done, whereas Gurudev does not. When his own disciples whom he has trained with such infinite patience desert him, or when they speak ill of him, he has no thought to waste on even this evil: he prays that God's grace might illumine their path and instantly switches his attention on to the constructive work on hand! He is ready to repeat this process *ad infinitum*. None but God Himself can do that. In his heart everyone has a place: his loving arms welcome all to come into the warmth and spiritual security of his embrace: his body, mind and soul, his life, light and love are there for everybody to share! He has no parallel at any time or place.

HIS OWN INHERITANCE

Hard working nature and intense application to the work on hand, he has perhaps inherited

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from his forefathers. It is said that when th revenue officials demanded it, his grandfather ha a house built in a day! Gurudev's love of scripture and his ardent love for the quest of the Self, a the fulfilments of the 'family aspirations', as were. Appayya Dikshitar, a great scholar and sag and the equally learned Nilakantha Dikshitar a among Gurudev's forefathers. Sundara Swamiga a man of great renunciation and great Vedanti was another ancestor of Gurudev. Their names, n doubt, inspired him. But he has far outdistance them in the spiritual race.

The divine qualities that are enshrined in S Gurudev were, most of them, inborn, and, some o them, deliberately cultivated. Gurudev is an en tirely self-made person. He has, even in the spir tual field, kept his eyes and ears open, watched a learnt his lessons from the school of real life, eve as Lord Dattatreya had done before him. No on could influence him in the least. For instance, i Swarg Ashram, there were a great Hatha Yogi, renowned Sanskrit scholar, and a Mowni-Vairag as his neighbours: and Gurudev found that the commanded the reverence and adoration of th masses. But, *his* path was different, and his mis sion was different. No one could persuade him t enter the mansion of fame through the back-doo He served all: and served these Mahatmas, too, fo selfless service was his mission. All the three men tioned, later came to have the greatest reveren for Gurudev.

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THE GREATEST RELIGIOUS TEACHER

Free India's Planning Minister Sri G.L. Nanda says: 'When a history of the great religious teachers of this ancient land is compiled, Swami Sivananda's name would appear at the top.' Why do even renowned saints have great admiration and reverence for Gurudev? Firstly, because Gurudev himself reveres and literally worships all saints. (Did not Lord Krishna do so?) No wonder that he who devoutly folds his palms and bows to even a babe he meets on the road should treat saints with the veneration due to divinities. The unostentatious humility of this world-figure astounds the great ones who, in their, turn, feel that Gurudev represents the acme of saintliness and towers above them all in achieved perfection clothed in artless courtesy. Secondly, Gurudev has no creed of his own: but he is the crystal (the Cosmic Consciousness) that at once reflects the object that approaches it. Every saint is thus made to feel in Gurudev's presence, a remarkable oneness of spirit, in which he loses himself. This universality of outlook is the greatest distinguishing mark in this God-man who demonstrates in every one of his every-day actions that he is the Self of all. All religions are paths leading to Him: all creeds have originated in Him: all activities proceed from Him and have Him as their goal. He, the greatest among the religious leaders is 'at the top' because he *works* in the plane of Brahmic Consciousness. He is the greatest because he is the humblest. He is the supreme master because he serves all!

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SIVANANDA: THE CONQUEROR

Gurudev has attained to that state by a most wonderful conquest: the conquest of the heart. The whole world has been drawn to him by the power of his cosmic love, and mankind worships him today and he is accepted today as the greatest among saints because he liberates those who surrender to him, liberates them from the miseries of Samsara, liberates them from the crushing enemies of oneself, viz., selfishness, lust, anger, greed and egotism, liberates them from the wheel of birth and death. This divine being has a divine Wisdom-Discus — the Divine Life* — which he wields in order to save his devotees from the formidable foe, materialism. Therefore, even saints adore him: he is a tower of strength to them.

The heart is not won by magic or by the display of supernatural powers. Gurudev has never 'openly' performed any miracles, though devotees have experienced the miracle of his grace. But that is not the mission. He has come to lead us on the path of divine life, not to inspire awe in us for his divine personality. Therefore, he moves in society, as one of us. If he stands apart from the rest of humanity, it is only in the great human qualities that he wants every human being to de-

*Gurudev himself sums up "Divine Life" in these few words:

Serve, Love, Give, Purify, Meditate, Realise.
Be good; do good; be kind; be compassionate.
Enquire "who am I?", know the Self and be free.

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velop. Take for instance, service of guests. Even they whose job is to attend on guests can learn lessons from him' In June, 1949, the Dowager Maharani of Mysore, with a big party, stayed at the Ashram. The way Gurudev himself ran about attending to the minutest details of the arrangements made to make the guests' stay at the Ashram comfortable, is an eye-opener to all. The following few lines which I copy from my 'day-to-day' records are highly eloquent. 'Siva, in spite of the fact that the entire Ashram with its band of selfless workers is ever at his disposal, chose to attend on the Maharani himself. Fetching them water: bringing them coffee and light tiffin for breakfast; arranging to supply water to the Kutir in which they were lodged; supervising the sweeping of the verandah of the Kutir.....And, Siva is adept at finding out, a person's need even before it is expressed. He noticed that the Mysore Maharani wished to bathe in the Ganges. One or two other persons (including a senior official of the Tehri State) were near the Ghat. Siva at once went up to them and asked them to go away; and Her Highness had her bath. While she was engaged in her Japa on Ganges-bank, Siva arranged for her breakfast, for her clothes to be dried properly, etc.....There is a peculiarity about him. As one thing is being done, his mind will leap forward to a dozen succeeding things and he will begin attending to them, too! Her Highness felt a little embarrassed in the beginning. This great sage to serve us like this! But, the spontaneous attitude of familiarity that Siva

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assumes towards one and all soon dispels this embarrassment..... 'I am your own son,' said he to the Maharani!' In everything, he sets us an example, by his own conduct. He has shown us that it is through such selfless service and humility we should win the hearts of all.

GOD'S OWN HUMILITY

Here is another divine trait in this lovable God on earth. Humility! Not artificial, feigned or pretentious, but genuine, sincere and artless. Visitors to the Ashram have been embarrassed by it. 'It was always a race: who ran faster and touched the other's feet — Swamiji or we,' said Dr. Het Ram. During the All-India Tour, Gurudev sent a thrill of ecstasy in our hearts when he prostrated himself at the feet of the Dharmapuram Mahasannidhanam. It was part of his nature, but a part which Gurudev consciously nourished. We were dumbfounded with profound admiration and gratitude when, during the same Tour, he demonstrated that even this artless humility was the greatest spiritual treasure worth vigilant guarding. In Delhi, Gurudev was the guest of a noble devotee who regarded it as the greatest blessing of God to play the host to the Lord. On the day of departure, Gurudev left the house to visit some devotees, lecture at some places and leave for Rishikesh: but, had him quickly brought back to the host's house. With folded palms and plaintive tone, he *apologised* for not taking proper leave of the hostess! She was stunned by Gurudev's humility: and, as we boarded the car again, Gurudev re-

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marked: 'I think from somewhere the Mahatma-Abhiman was trying to enter me! We have to be ever vigilant!' The expression on his face was one that we can expect on the face of one who has seen the devil! What humility and what vigilance!!

But, this is not born of weakness: Gurudev's meekness is born of extraordinary spiritual strength coupled with the perception of God in all. We had evidence of it on another occasion. A renowned 'Mahatma' (!) threatened to defame Gurudev, for speaking out the truth! The sage who humbly bowed to a young devotee, refused to bend to such a threat, with the result that the black-mailer had to abandon his trick. Gurudev bows to all, touches the feet of all, because he sees God in all. He is very fond of this Namaskara Sadhana.

GURUDEV'S MISSION

Hearts are not won by Gurudev for the purpose of accumulating material wealth, nor for the purpose of adding feathers to his cap! Firstly, it is the inevitable consequence of the expression of his very inborn *nature,* which is to love all and to serve all — (I have endeavoured to show in this volume that these divine qualities were born with him, and they grew with him!). Secondly, the hearts thus won by Gurudev were immediately offered to God, or, in them God was enshrined: for, *that* is his mission.

God — His Grace, His Will, His Mercy — sustains creation. When people, succumbing to the overwhelming power of nescience, forget Him and

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His Law, He comes: in order to turn man's gaze towards Himself. Sri Gurudev has effectively proved by his glorious life and illuminating teachings that when man's gaze is directed towards the world, his heart generates the undivine current of egoism, desire, hatred, jealousy and the like; and that when the gaze of the same man is turned towards God, from him flows the current of love, harmony, peace, selfless service — in short, divinity.

Gurudev's mission has been just this: turning man's gaze towards God, opening out a window in his consciousness through which he would perceive God immanent in all creation, though transcendent too. In his Ashram, Gurudev has received legislators, students, doctors, musicians, members of various socio-spiritual organisations, men, women and children, belonging to various religions. The most remarkable trait in him has been that he has uniformly encouraged everyone in the pursuit of one's own avocation, BUT he has quietly infused God in his consciousness and, consequently, love in one's heart, discrimination in one's head, and selflessness in one's hand. What a miracle is wrought by this! The entire personality of the man is divinised.

The Ashram is the laboratory where Gurudev conducts experiments in such life-transformation. It is a miniature world; and into the resident-Sadhak's daily life is compressed the experience of a life-time. Visitors are drilled into divine life, which is divinising the entire life. Everyone's talents are brought out; everyone's services are uti-

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lised — everyone is taught how one can divinise all activities. Visiting doctors conduct intensive medical relief camps. Visiting men-of-letters share their wisdom with the students of the Ashram (the Yoga-Vedanta Forest Academy.) Creature comforts and unforeseen austerities alternate each other. Ceaselessly engaged in the service of God-in-man, Gurudev demonstrates daily how one can ever remain in blissful communion with the Lord. Remoulding man in the image of God is Gurudev's Mission.

Everything in the Ashram, including his own body and mind, are instruments for the fulfilment of this mission. Said he on the 27th March, 1950, explaining it to Dr. Kailas Nath (the young doctor who conducted the first Eye Camp at the Ashram): 'People think that a Sannyasi should not have this or use that! But I have no such notion. Service is the thing. Work, work, work for the welfare of humanity. Keep the instruments — body and mind — in a fit and healthy condition for the work. I am a different Sanyasi. I like to serve. People imagine that a Sanyasi should always be grave and be seated in a meditative posture, and thus give the impression to people that he is a Jivanmukta. But, I am of a different type. Work should be your meditation. That is my method.'

On the 13th February, 1950, while talking to some of his disciples, Gurudev said that (in his own unparallelled achievements of quarter of a century) he had only 'sown the seed'. 'It must

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grow,' he said: 'If you are all really and seriou interested in the work, you can work wonde There is a magazine of power within you. If y apply your entire mind, heart and soul to the wo you can, each one of you, turn out ten peopl work. Look at the Britishers! A handful of th were ruling India for several hundred years. Th had conquered the whole world, nearly; and w able to declare 'The sun never sets over the Brit Empire.' How did they achieve this? Throu work, discipline, order. They were industrious, ha working and intelligent. They had unity amo their ranks and great application. Through cea less application these handful of Englishmen w able to change the face of the earth! See, e today people take a great pride in speaking th language — English.* Every kind of work is no and divine. There is no menial work for Don't think I am only for sitting on an arm-cha I am very fond of doing service that would re

*Another interesting trait in Gurudev. He knew his mis even when he was a wandering monk; he knew his m sage would spread throughout the world, that he w be a world teacher. Therefore, he stuck to the world guage, English. Once a revered Mahatma volunteered teach him Hindi: Gurudev's sweet disposition would allow him to refuse the offer—but the next morning left the place without telling the Mahatma! He was only Swami who was allowed by the public to speak English; Swarupanandaji used to translate the spee into Hindi.

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others. I will be the first man to carry a patient's bed-pan on my own head. I can approach a poor beggar or leper and serve him. I can at the same time distribute magazine copies and leaflets to the Prime Minister. Premier and beggar are alike to me. I never feel shy to distribute free literature. I do not feel shy to do any kind work. That is the surest means to cleanse the heart and make it fit to receive Divine Light. Indeed, everyone of you is an asset to the Mission. You will all grow into dynamic centres of spiritual knowledge; you must be centres of order and discipline. What is God? God is harmony, peace, order and discipline. You must instal this God in your heart. Then you will shine as great Yogins and Divine Lights. Systematic and scientific living is Divine Life. If you, each one of you, lead the Divine Life, there is no limit to the work you can turn out.

SIVANANDA YOGA

This should not, however, be taken to mean that Gurudev advocates only service. His Gospel is the Yoga of Synthesis which is beautifully propounded in the simple little 'Song of A Little' which, by the way, captured the imagination of everybody who heard it all over India during his Tour. It is this:

Eat a little, drink a little, talk a little, sleep a little.
Mix a little, move a little, work a little, rest a little.
Do Asan a little, Pranayam a little, meditate a little,
Do Vichar a little.
Do Japa a little, do Kirtan a little, write Mantra a little, reflect a little.

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Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna Hare Hare

A little of everything makes for integral development of the entire personality of man. This is Gurudev's unique gospel. It also avoids the monotony in Sadhana which acts as a stumbling block on the path of the seeker. Gurudev asks the aspirant to choose the Yoga best suited to his temperament, and, keeping it as the *main* Sadhana, add a bit of other spiritual practices, too! This is the Sivananda Yoga which takes the aspirant easily, quickly and safely to the goal of life, viz., Self-realisation.

MAN: THE CENTRE OF CREATION

Gurudev has never entered the political field. He has 'seen' that *man* is the fundamental factor that goes into the make up of the different phases of life on earth. Society is made up of individuals. Nations are governed by individuals. Commerce is controlled by individuals. Scientific inventions and philosophical doctrines proceed from the intelligence of individuals. Therefore, he has directed his attention to the moulding of the individuals. Man is his target: the human heart is his field of activity. He has, therefore, constantly and relentlessly bombarded it with the shafts of his love in order that it may receive the light of divine life. Hence, too, his insistent demand that the entire life of man must be spiritualised by a change of heart. This has earned for him the unqualified admiration of the greatest among the political leaders of India

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'Daiva-Shakti should descend into us and work through us. It can be generated only in places like this,' said the President of India, Dr. Rajendra Prasad, on the historic occasion of his visit to the Sivanandashram on the 13th October, 1954. In the words of the last Governor-General of India, Sri C. Rajagopalachariar, what strikes them as the greatest feature in Gurudev is that he 'is interpreting the teachings of the ancient Rishis of our land, reinforcing them by the example of his own life.' Gurudev's mission has struck a noble chord in the hearts of our national leaders. They recognise, in the words of Sri C.M. Trivedi, Governor or Andhra, that 'We live today in a materialistic world, in which there is not a true synthesis of the real values of life. This spreading of spiritual knowledge (*which Gurudev is doing*) is one of the surest keys to a good life and real happiness.' Governor Sri R.R. Diwakar has beautifully summed up Gurudev's message and said: 'I think that the one lesson which the life of Sri Swami Sivananda teaches us is 'spirituality in action'. And, that is the need of the hour; that is the demand of the times, and if one may say so, the hunger of the human heart throughout the world.' No wonder, then that Sri Thirumal Rao, Governor of Vindhya Pradesh, felt 'that our revered Swamiji is one of the great rare souls who have been vouchsafed to us by Providence to accomplish a mission — the mission of restoring harmony and mutual regard, not only among various communities, but

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I think among various nations that inhabit the world.'

While dealing with Gurudev's mission, in the book 'Sivananda's Lectures — All-India Tour' have detailed why Gurudev should be regarded as an incarnation of God. Restoration of Dharma is God's own mission. That is the sole mission of Sri Gurudev, too. Many among the leaders of the nation have recognised this fact. His Highness the Rajapramukh of Mysore said, during his visit to the Ashram that Gurudev is the 'embodiment of Bhagavan in the Vyakta form.' Sri P. Kumaraswami Raja, Governor of Orissa, asserts 'He is divine light in human form, a fountain of spiritual power, saint of saints, doctor of doctors, people's preceptor.' He adds: 'Swamiji has done more than any single individual of our times for the resuscitation of the nation's faith in its ancient Dharma.'

SIVANANDA IN HISTORY

History is made, not in the palaces of kings, not in the fields of battle nor over conference tables. History is truly made in the *hearts* of sages, the men of wisdom, the men-of-God, whose divine thought-radiations go round the world and effect a great change in the heart of Man. The result is not immediately apparent: it is not intended to be either, for the purpose is *evolution* of humanity and not revolution.

Gurudev's place in the history of the world is that of a Buddha or a Jesus. Historians will rega

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him as not only the greatest among modern religious leaders but also as an incarnate Divine Power that was able to work a miracle in the Heart of Man. Buddha Himself was a king; so, his religion soon earned royal patronage. Lord Jesus and His immediate followers won mass adherence to His religion by spectacular martyrdom. Eventually, Christianity, too, ascended the thrones of Europe.

The twentieth century is an era of democracy. Gurudev's religion has to appeal to the heart of every individual, not merely to a king, in order to spread far and wide. To achieve this Sri Gurudev has 'gone out' to each individual in the form of a book, a pamphlet, a leaflet, a Gramaphone record or a photograph, and won him over to Divine Life. Moreover, the twentieth century is an age of science. and people would not subscribe to a doctrine just because someone gave up his life for it — *they* have to be *convinced* that it is the Truth, that it is useful and that it is practicable. In numerous ways Sri Gurudev has demonstrated that his doctrine of Divine Life is all these and much more. He has presented the Truth in various ways — in the form of essays, short pithy sayings, stories, plays, parables, poems and songs — and he has demonstrated the doctrine in his own life; his loving hands have reached out to all the peoples of the world and to all classes of mankind, with the Message of Divine Life, and he has established a dynamic institution to preserve and perpetuate the religion of Sivananda (the religion of Love, the religion of the Heart, the universal religion of cosmic love and

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selfless service as the means to God-realisation. In this perfected Mission, he excels even the Prophets, for, in his own life-time, within a short span of a quarter of century, Gurudev has achieved what it took the earlier Prophets and their followers several centuries! It is this superhuman factor that ranks Gurudev, in the devout mind of a seeker after Truth, with great Incarnations of the Lord Himself, like Rama, Krishna.

* * *

In CHAPTER ONE I have brought together the many interesting anecdotes about the boyhood of Gurudev narrated by those who knew him and his parents. What I have failed to convey, however, is the tearful devotion with which these holy events were related by the (mostly) aged men and women who, though they realised that young Kuppuswami was different from other children, could not earn the merit of having discerned his divinity then. We see, that most of the divine qualities that had distinguished the Saint Sivananda, later were latent in him even in boyhood. The dynamism, the tenderness of heart, and the extraordinary power of bearing any hardship,* were all there even in his boyhood. He had both brain and brawn!

*A close relative of Gurudev who recently visited the Ashram disclosed how during his College-days Gurudev (Kuppuswami) had to live with his elder brother whose wife specialised in ill-treating the young saint, who, however, bore it all cheerfully never betraying it on his face or in his moods. Not a word of the ill-treatment would escape his lips, even to his most intimate friends.

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In CHAPTER TWO I have traced his life in Malaya, where it was quite obvious (according to eye-witness accounts of those who were closely associated with him there) that he had been cut out for a spiritual life. His dynamism was intensified, his heart expanded further, and his wisdom deepened in Malaya. I was extremely fortunate to have had accounts of his life in Malaya from Gurudev himself, though the main source of my information was the personal experience of Sri Narasimha Iyer (who was Gurudev's cook in Malaya and who, later rejoined the Master, was initiated into the Holy Order of Sanyasa, and who attained Mahasamadhi recently). Gurudev's renunciation of the world was not an accident, or an impulsive act, but the inevitable culmination of intense and irresistible surge of Divine Compassion in the saintly doctor's heart from which all limitations and individuality had been banished. Gurudev's life in Malaya, even the few 'leaves' that have come down to us, is an Ideal for householders to place before themselves.

CHAPTER THREE is a scripture. From my book 'Sivananda's Integral Yoga' I have borrowed a few anecdotes: quoting *in extenso* would have demanded more space than this volume could afford. I had a lot of inspiring unpublished material, too. Here, I have confined myself to giving a mere factual picture of Gurudev's austere life in the 20's. Even this is arresting and inspiring enough if an earnest seeker after Truth utilises it as a blue-print for a life of intense Sadhana.

The FOURTH CHAPTER witnesses the Enlightened sage, bubbling with the Bliss of Self-reali-

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sation, with an eagerness to share that joy with all, ALL without any distinction whatsoever, whether people were themselves eager or not! Into the dynamic fountain of Kuppuswami had been poured the nectar of Divine Light, and it was overflowing all over, bathing all, saint and sinner, prince and peasant, with the waters of Immortality.* I have given a series of 'Firsts' in this chapter. I am indebted to the early disciples of the Master for their oral and written accounts of this period of Gurudev's life.

CHAPTER FIVE is a book in itself! It gives the history of the Divine Life Society. I have drawn freely from the treasure of a thousand letters which Swami Paramanandaji has had from Gurudev as also from old issues of the Society's monthly magazine 'The Divine Life'. Perhaps in the crowd of details, we miss the central fact that, though many have contributed to the growth of the mission, it has really been the work of a single MAN who, by building up the mission has not only elevated the entire humanity, but has, through direct contact, infused one or the other of his divine virtues into many who served him. In my book 'All About Sivananda' I have described how within thirty years Gurudev has done the work of three generations. Here, I have even given the details of the aims and objects with which Gurudev has started the several institutions that function at Ananda Ku-

*The mixed metaphor may please be overlooked!

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tir, so that they may guide kindred souls in their service of humanity.

In the life of this divinity, every moment is a landmark, an epock-making event. Historians will be hard put to it to decide which to regard as the commencement of the Sivananda Sakabdam (the Era of Divine Life) — the date of Bhagavan's Advent on this earth, the date on which he shone in the ochre robes as Swami Sivananda, or the date on which the Divine Life Society was born. Yet, guided by his own illuminating revelation of how God came into his life, I have chosen a few landmarks in his life and described them in CHAPTER SIX. In order to economise on space, I have ignored some 'Jubilees'* which were celebrated between the Diamond Jubilee and the Platinum Jubilee.

Over a hundred biographies have been published, detailing Gurudev's divine qualities, his life-transforming mission and his life-saving grace. I have endeavoured, not to steal the tributes they pay to the divine life and personality of Gurudev. On the contrary, my endeavour in this volume has been to gather 'raw material' from all possible sources and present them together in one volume, for the great devotees and disciples of Gurudev to dwell upon in their meditation, and incorporate in their tributes to him. No tribute to his life can ever be adequate: even a mere catalogue of his achievements is awe-inspiring enough!

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❀ शिवानन्दस्तुतिकुसुमाञ्जलिः ❀

(Sri Swami Jnanananda Ananda Kutir)

(१) यःप्रत्यक्षमृडोपमः सुकृतिभिर्भक्त्या समाराध्यते
यःप्रत्यग्रपथं शुभाय मनुजान् सन्दर्शयन् वर्तते
यःप्रख्यातविशिष्टदिव्यविभवः संस्तूयते सज्जनै-
स्तं प्रद्योतनतुल्यभासमनिशं वन्दे शिवं योगिनम्

(२) यस्यानर्गलनिर्गलत्सुरसरित्पूरोपमाविर्भव-
द्वाक्पीयूषपिपासया जनगणा यं सर्वदोपासते
येनावर्ण्यगुणेन कृत्स्नमुदितं वेदान्ततत्त्वं मुहु-
स्तं दिव्यर्षिवरं शिवं शिवकरं भक्त्या समाराधये

(३) यं सन्त्यक्तसमस्तलौकिकसुखं सर्वे जनास्सादरं
शंसन्तीश्वरतुल्यमद्भुतमहस्तोमं महायोगिनम्
तं संसारसमुद्रमग्नमनुजोद्धर्तारमार्तावने
संसक्तं सततं सतां गतिमहं वन्दे शिवं देशिकम्

(४) यस्याकारविलोकनं सुकृतिनामेवात्र लभ्यं नृणां
यस्याशीर्वचनं सदा जनिमतामैश्वर्यसंवर्द्धकम्
शस्यानर्घगुणाकरस्य वशिनः कारुण्यवारान्निधे-
स्तस्याशेषजगद्गुरोश्शिवमुनेरंघ्रिद्वयं मे गतिः

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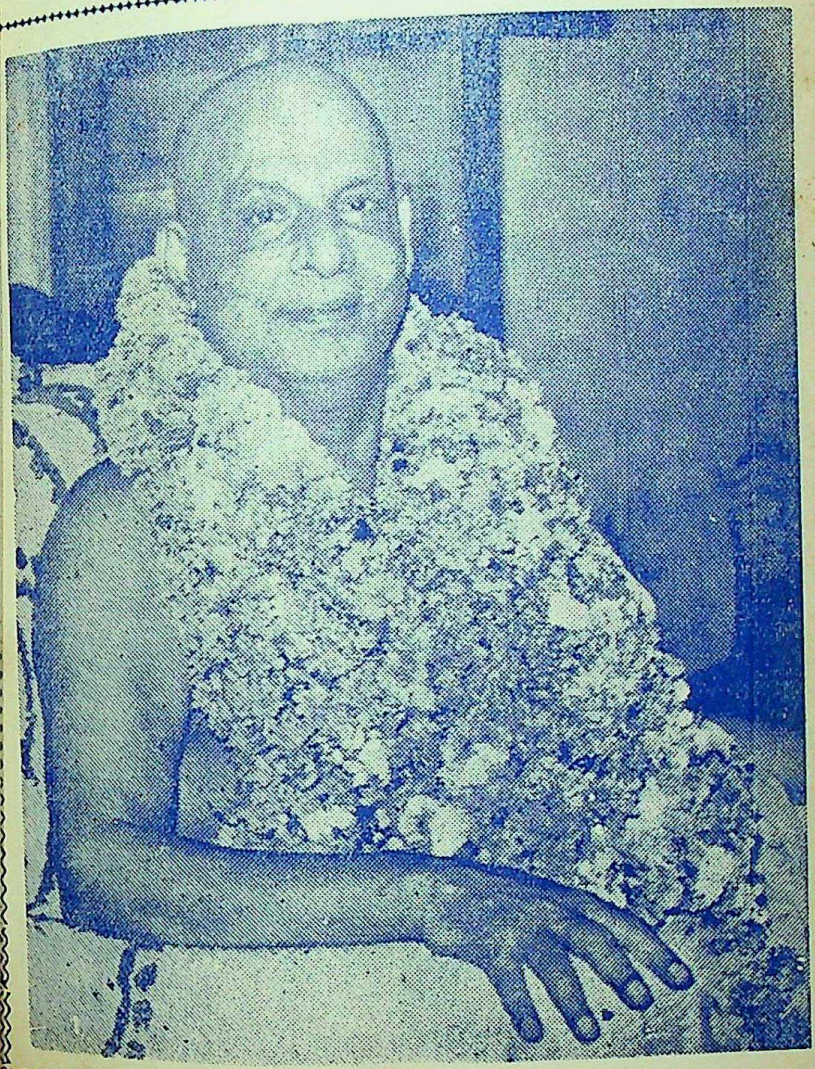

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❀ शिवानन्दस्तुतिकुसुमाञ्जलिः ❀

(Sri Swami Jnanananda Ananda Kutir)

(१) सततमसुमतामभीष्टपाली-
वितरणदीक्षितमद्भुतप्रभावम्
विततविशदकीर्तिमार्यलोक-
स्तुतमृषिपुंगवमाश्रये शिवं तम्

(२) अमितमतिबलं गिरीशचिन्ता-
स्तिमितमनस्कमुदारवाग्विलासम्
शमितकदनजालमार्तिभाजां
यमिकुलमुख्यमुपाश्रये शिवं तम

(३) अविकलसुखदायकं जनाना-
मविरतमाश्रितपालनैकदीक्षम्
अवितथवचनं प्रदीप्तदिव्य-
च्छविलसदाननमाश्रये शिवं तम्

(४) अनुपदमधुरैर्वचोविशेषै-
र्मनुजगणान् सुपथं सदा नयन्तम्
अनुपमसुगुणं समस्तलोकै-
र्विनुतमृषीन्द्रमुपाश्रये शिवं तम्

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THE YOGA-VEDANTA

Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Essence of Principal Upanishads

(By Sri Swami Sivananda)

KATHOPANISHAD

Continued from page 324)

MARKS OF DELUSION

195. The ignorant who live in the middle of darkness but fancy themselves as wise and learned go round and round, deluded, in many crooked ways, like the blind led by the blind.

196. Those men who live in Samsara are in the midst of ignorance or thick darkness. They have neither right understanding nor discrimination.

197. They are held and bound by a thousand and one ties of expectations. They are entangled in a thousand and one meshes formed of attachment for children, wife, wealth, property, house, etc.

198. They are ignorant, but regard themselves as intelligent and well-versed in the Sastras.

199. They do not attain salvation. They are caught again and again in the wheel of births and deaths.

200. They undergo the pains and miseries of Samsara, such as birth, old age, disease, sorrow, pain and death.

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201. Just as the blind led by the blind on rough and uneven roads suffer, even so the ignorant undergo suffering.

202. The way to the Hereafter is not apparent to the ignorant one who is foolish, deluded by the delusion of wealth. "This is the world," he thinks, "there is no other." Thus he falls again and again into the net of death.

203. Wealth is the most powerful of intoxicants in the world. It generates pride and vanity. It produces turbidity in the mind and clouds the understanding. It veils the intellect.

204. The necessary means for attaining liberation are not apparent to the careless man who is ever thinking of his sons, wife and wealth and who is enveloped by the darkness caused by wealth.

205. Sensual pleasure is the goal of the worldly man. Money is his god and goal. "Eat, drink and be merry",—this is his supreme philosophy.

106. Many are not even able to hear of the Atman. Many, even, when they hear of the Atman do not comprehend it, because their minds are not purified.

THE GLORY OF BRAHMA-VIDYA

207. Wonderful is the man who is able to expound the Self. Wonderful is he who comprehends the Self, when taught by an able teacher.

208. Brahma-Vidya is the most wonderful science. This is the science of sciences.

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209. What is that supreme spiritual science which being known all other worldly sciences become known It is Para-Vidya or Brahma-Vidya, by which the Immortal Atman is known.

210. Wonderful must be the teacher who teaches Brahma-Vidya. Wonderful must be the disciple also.

211. Brahma-Jnanis and qualified aspirants are very, very rare in this world.

212. He who is equipped with the four means is fit to tread the path of Jnana-Yoga.

213. Of thousands who have heard this Atman, who seek God, some one alone becomes the knower of the Atman.

214. This Atman cannot be easily known when taught by an inferior person who is not a knower.

215. This Atman cannot be realised by arguing or by reasoning, because it is transcendent, beyond the reach of reason and intellect.

216. The intellect is a finite instrument that is conditioned in time, space and causation. We cannot come to a final and definite conclusion by merely arguing.

217. A man of inferior intellect will be defeated by a man of superior intellect.

218. Arguing is mere jugglery of words. It is intellectual gymnastics and lingual warfare.

219. He who spends his life in mere arguing is caught in the thick jungle of darkness and ignorance.

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220. Give up arguing and become silent, int pective and meditative.

221. This Atman is realisable through si meditation only.

222. Brahma-Jnana or knowledge of the cannot be obtained by mere reasoning or argum One has to feel and realise the Brahmic consci ness through spiritual experience or direct intui perception.

223. It is easy to understand and realise B man when taught by a teacher who beholds no d rence, who has attained Self-realisation.

224. The Eternal is not obtained by thi which are not eternal.

225. The Eternal or the supreme treasure the Atman which is constant, cannot be attained the inconstant, i.e., by Karma which is imperma in its nature.

226. The state of Hiranyagarbha, also, is thing when compared to the eternal life in P Brahman.

227. This Atman is very subtle and imman It is hidden in the cave of the heart. So it is difficult to know this Atman.

228. The wise man withdraws the mind f external objects, realises this Atman by means meditation on the inner self and renounces both and grief.

229. This Atman is beyond pleasure and joy and grief. It is an embodiment of bliss. Satchidananda-Swarupa.

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230. Pleasure and pain, joy and sorrow are modifications of the mind only.

UPANISHADIC SADHANA

231. The wise sage, by means of meditation on the Atman, realises the Ancient who is difficult to be seen, who is unfathomable, who is hidden in the cave of the heart, who dwells in the abyss, who is lodged in the intelligence, and renounces joy and sorrow, pleasure and pain.

232. The aspirant hears all about this Atman from his able and competent preceptor and comprehends its true nature.

233. He then separates the Atman from the body and mind through discrimination between the real and the unreal, meditates on the Atman and realises it through direct intuitive perception.

234. This world is upheld by Dharma or righteousness. Brahman is the very centre of all Dharmas.

235. Why does a man lead a life of righteousness? Because he wants to attain Brahman or the Self wherein alone he can rejoice really.

236. The Swarupa or essence of Brahman is bliss.

237. Sensual pleasure is a mere fleeting sensation caused by the friction or excitement of nerves. There is reaction here.

238. The Brahmic state is all-full, homogeneous, everlasting. It is an absolute unchanging state.

239. Brahman is other than virtue and vice, other than cause and effect, other than past and future.

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240. Virtue and vice, past and future are m tal creations only.

241. Time is a mode of the mind. Time a is a mental creation.

242. In Ishwara or the Lord, there is simu neous perception. Everything is "present" o Everything is "now" only.

243. Brahman is eternity. It is beyond ti

244. The goal which all the Vedas speak which all penances proclaim, and wishing for wh the aspirants lead the life of Brahmacharya, t goal is OM.

245. The practice of penance and Brahmach ya, leads to the realisation of Brahman.

PRANAVA

246. OM is also known by the names Prana Ekakshara, Omkara.

247. OM is a Pratika or symbol or substi for Brahman. It is Sabda-Brahman.

248. OM is the basis of all sounds. It is first manifestation of Brahman.

249. OM is the most appropriate sound or s bol of Brahman. It consists of three letters, A, U

250. Sound, word or name is inseparably c nected with thought or idea.

251. OM is verily Brahman. OM is verily highest. He who knows the word OM obtains, ver whatever he desires.

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252. OM is Brahman itself. OM and Brahman are inseparably associated. OM should be meditated upon as Brahman itself.

253. OM is a symbol for both Saguna and Nirguna Brahman.

254. If one meditates on OM with Saguna-Bhava, one will attain the Saguna or the manifested Brahman.

255. If one meditates on OM with Nirguna-Bhava, one will attain the Nirguna Brahman.

256. The manifested Brahman should be reached. The unmanifested should be known.

257. OM is the best prop or support. It is the best means to attain the manifested or Saguna Brahman and the highest or Nirguna Brahman.

258. He who meditates on Brahman becomes identical with Brahman and becomes fit to be worshipped like Brahman.

259. The knower of Brahman becomes Brahman.

260. OM is the highest support. He who knows this support is worshipped in this world as Brahman. He is worshipped like Brahman.

THE NATURE OF THE SUPREME SELF

p61. The Atman is birthless and deathless. It did not spring from anything. It is eternal, everlasting and ancient. It is not slain, though the body is slain.

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262. Brahman is not produced like a pot ou of clay. It is causeless. It is free from all modifi cations which are incidental to things which ar formed.

263. Brahman is undecaying and unchanging Brahman never decays as it is everlasting.

264. Changes and developments do not tak place in Brahman as it is unchanging and everlasting Therefore it is ancient (Purana).

265. Just as the ether in the pot is not affecte even though the pot is broken, so also this Atma is not destroyed or affected though the body is slai

266. This Atman is extremely subtle. It ca not be slain by the sword.

267. Ignorant people think that the body the Atman, and identity the soul with the body.

268. If the slayer thinks: "I slay", mistaki the body for the soul; if the slain thinks: "I a slain", then both of them do not know the Atma Both of them are ignorant. The soul does not sla nor is it slain.

269. The Atman, subtler than the subtle, great than the great, is seated in the heart of each livi being. He who is free from desire, with his mi and the senses composed, beholds the majesty of t Self, and becomes free from pain and sorrow.

270. The soul of an ant is the same as t

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soul of an elephant. There is only one Common Consciousness in all beings.

271. The basis or support for all objects of this world is the Atman.

272. The whole world is superimposed on the Atman, just as the snake is superimposed on the rope.

273. This world has no independent existence apart from the Atman or Brahman.

274. Sitting, the Atman goes far; lying it goes everywhere, because it is all-pervading and infinite

275. The Atman rejoices and does not rejoice. It enjoys the world in its relative aspect, but it is the silent witness in its absolute nature, and so it does not rejoice.

276. Able aspirants who are endowed with a subtle, sharp and pure intellect, with learning and the four means, can know the Atman.

277. The wise sage who knows the Atman as bodiless, seated firmly in this perishable body, great and all-pervading, does never grieve.

278. The Atman is bodiless within the bodies; it is unchanging among changing things.

279. The sages who have attained Self-realisation, i.e., who have known the Atman through direct intuitive perception (Aparokshanubhuti), do not grieve.

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Mahabharata

The Great Journey

(By Sri Swami Sankarananda)

THE PATH TOWARD PERFECTION

Om Namah Sivanandaya

The question as to how one should carry on one's worldly life comes up at some time or other in the course of our journey through life. There is a verse in the Maha Bharata, as a guide to show us how we should live:

दिवसेनैव तत्कुर्यात् येन रात्रौ सुखं वसेत् ।
अष्टमासेन तत्कुर्यात् येन वर्षे सुखं वसेत् ॥
पूर्वे वयसि तत्कुर्यात् येन वृद्धः सुखं वसेत्
यावज्जीवं तुतत्कुर्यात् येन प्रेत्य सुखं वसेत् ॥

(Do that in the daytime by which you will be happy at night; do that during the eight months of the year that will give you happiness in the four months of the rainy season; do that in youth which assures you comfort in old age; do that throughout your life which will bring happiness to you in the life hereafter.)

The Vedas and the Upanishads teach us the path to tread in this life that will bring us happiness in the next. But the understanding of the Vedas and Upanishads means life-long study under a qualified teacher. The Puranas (Epics) and Upa Puranas (Supplementary Epics) seem to have come

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into existence to assist the student of the Vedas and Upanishads. The subject-matter of almost all these Puranas and Upa Puranas has been the war between the celestial beings and the demons. Of course, the aim of these works is to teach the science of war between Good and Evil and the ultimate triumph of Good over Evil. The characters are mythical and the language cryptic. At this stage there was a necessity for works dealing with the life and doings of human beings; as a result, the Ramayana and the Maha Bharata appeared. These books are known as Itihasas. Each successive work in this heritage of knowledge is supplementary and complementary to the earlier ones.

The author of KAVYA PRAKASA has said:

"Dandapoopikaya Ramayana Bharatadi Parigraha."

(The Ramayana and the Maha Bharata have to be accepted as Danda Apoopa.)

The idea is that if one understands the Ramayana and the Maha Bharata very well, he will be able to understand the Vedas and the Upanishads. The Maha Bharata is really a Danda on which the sweet teachings of all spiritual knowledge is strung together.

Vyasa Bhagawan has said in the Maha Bharata:

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्।
बिभेत्यल्पश्रुताद्वेदो मामयं प्रहरिष्यति॥

(The Itihasas and the Puranas form the completion of the Vedas. The Vedas are afraid of a

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person who has not read these works and says 'Th person will murder us on account of his incomple knowledge.')

While the teachings of most of the princip Upanishads are incorporated in the Maha Bhara in the shape of stories and conversations, specif references are made to some Upanishads at t commencement of some of the episodes. In sever cases the Upanishadic teachings are explained mo elaborately.

The Ramayana narrates the journey through li of an ideal human being. The Hero undergoes ma difficulties, but always keeps in mind that Divini is supreme and that Man is only a puppet in t hands of the Lord. The essence of Ramayana explained in one verse thus:

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम ।।

(If a person surrenders to Me only once a begs: 'O Lord, I am Thine', I will free him fro fear of all creation.)

Sri Krishna has declared in the Bhagavad Gi

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ।।

(If one worships me without thinking of a thing else, ever united in Me, I will take care him, provide him with what he needs, and prot what he has.)

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The Maha Bharata is a striking illustration of the fate of a person (Yudhishthira) following in thought, word and deed, the above teaching of Sri Krishna.

At the end of the Ramayana, describing Rama Rajya, the poet has said:

न पर्यदेवन् विधवा न च व्यालकृतं भयम् ।
न व्याधिजं भयं वापि रामे राज्यं प्रशासति ॥
निर्दस्युरभवल्लोको नानर्थः कंचिदस्पृशत् ।
न च स्म वृद्धा बालानां प्रेतकार्याणि कुर्वते ॥
आसन् प्रजा धर्मरता रामे शासति नानृताः । वा० रा०

(In Rama Rajya destitute widows did not exist, sickness and epidemics were not experienced, death from poisonous reptiles did not occur, elders did not perform the funeral ceremonies of the young. The land was free from maurauding exploits; people were treading the path of virtue and were not uttering lies, during Rama's Rule.)

In the Virata Parva of the Maha Bharata, some verses describe the condition of the land where Yudhishthira lived:

तत्र तात न तेषां हि राज्ञां भाव्यमसांप्रतम् ।
पुरे जनपदे चापि यत्र राजा युधिष्ठिरः ॥
नासूयको न चाप्यृर्षुः नाभिमानी न मत्सरी ।
हृष्टपुष्टजनास्तत्र स्वयं धर्ममनुव्रताः ।
गावश्चबहुलास्तत्र न कृशा न च दुर्बलाः ॥
सम्पन्नसस्या च मही यत्र राजा युधिष्ठिरः ।

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(Sons, heads of townships, districts, territories or states, will never have inauspicious thoughts in the land where Yudhishthira lives. The jealous persons, hateful persons, egoistic ones, are not found there. People are healthy and follow the path of Dharma of their own accord. Cattle will be found in plenty and will be neither weak nor emaciated where King Yudhishthira dwells.)

In other words, the Ramayana narrates the Pravritti Marga (the path of Action) and the Maha Bharata illustrates the Nivritti Marga (the path of Renunciation, the path where the devotee totally surrenders to the Lord and acts as He directs.)

A peculiarity may be noticed in the composition of these works teaching the Science of Reality. The Puranas are eighteen in number. The Upa Puranas (Supplementary Puranas) are eighteen in number. The Maha Bharata consists of eighteen Parvas. The Bhagavad Gita which is a portion of the Maha Bharata, has eighteen chapters. The total strength of the combined armies of the two warring parties was eighteen Akshouhinees. The word JAYA in the invocatory verse of the Maha Bharata according to the Ka Ta Pa Ya method, means eighteen. This repetition of eighteen has a special significance.

The goal of human life is merging with the Supreme Being. The human body is a composition of eighteen aspects:

इन्द्रियाणि च भावाश्च गुणाः सप्तदश स्मृताः ।
तेषामष्टादशो देही यः शरीरे स शाश्वतः ॥

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(The ten senses, the four modifications of the mind; the three Gunas combined, count seventeen. Then there is the Dehi, the Indweller, the eighteenth, Who is Immortal.)

Overcoming one by one the seventeen mortal ones, the seeker realises the Sighteenth, the Indweller. The significance of eighteen in these works is that they show us the path towards perfection, or the path to attain the Self, the eighteenth.

A clear understanding of the style of language used in the different episodes is essential in order to understand the scheme of the Maha Bharata. The great author has said in the first chapter, addressing Brahman regarding the contents of his proposed work:

ब्रह्मन्वेद रहस्यं च यच्चान्यत् स्थापितं मया ।
साङ्गोपनिषदां चैव वेदानां विस्तरक्रिया ॥
इतिहासपुराणानामुन्मेषं निमिषं च यत् ।
भूतं भव्यं भविष्यच्च त्रिविधं कालसंज्ञितम् ॥
जरामृत्युभयव्याधिभावाभावविनिश्चयः ।
विविधस्य च धर्मस्य ह्याश्रमाणां च लक्षणम् ॥
चातुर्वर्ण्यविधानं च पुराणानां च कृत्स्नशः ।
तपसो ब्रह्मचर्यस्य पृथिव्याश्चन्द्रसूर्ययोः ॥
ग्रहनक्षत्रतारााणां प्रमाणं च युगैः सह ।
ऋचो यजूंषि सामानि वेदाध्यात्मं तथैव च ।
न्यायशिक्षा चिकित्सा च दानं पाशुपतं तथा ॥
हेतुनैव समं जन्म दिव्यमानुषसंज्ञितम् ।
तीर्थानां चैव पुण्यानां देवानां चैव कीर्तनम् ॥

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नदीनां पर्वतानां च वनानां सागरस्य च ।
पुराणां चैव दिव्यानां कल्पानां युद्धकौशलम् ।
वाक्यजातिविशेषाश्च लोकयात्राक्रमश्च यः ॥
यच्चापि सर्वगं वस्तु तच्चैव प्रतिपादितम् ।
परं न लेखकः कश्चिदेतस्य भुवि विद्यते ॥

(Sire, the secrets of the Vedas, established by me elsewhere, the teachings of the Upanishads, details of the Vedic rituals, the subtle teachings of the Itihasa and Puranas, knowledge of the triple indications—past, present and future—of time, definite specifications of old age, death, fear and diseases, the particulars of the duties prescribed to the different Ashramas, details of the classification of the four castes, directions for maintaining austerities and celibacy, particulars of the influences and movements of the planets, the sun, the moon and the earth, the spiritual teachings of the Vedas, logic, medical science, rules of charity, the Pasupata religion, details of celestial and human life, descriptions of sacred rivers, countries and places, the science of war, the style of, the science of language and speech, the way of conducting worldly life—all these are included in this work. There is nothing more to be written, existing in the world.)

Concluding, the author has said:

यदिहास्ति तदन्यत्र यन्नेहास्ति तन्न कुत्रचित् । (आदिपर्व)

(What is said here, you find elsewhere; what is not here, is nowhere else.)

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Observing the number of subjects dealt with in the book, it is absolutely essential to have some knowledge of the function of the style and language; otherwise this monumental work may appear only as a jumble of ideas (as one modern critic has characterised the work!)

The language of the epics has different aspects. All episodes explained in the epics are allegorical and have an underlying meaning. For example, there is the Jarasandha Akhyana in the Sabha Parva (second book):

"The king of a state has two queens. They give birth to two half pieces of a child. Finding the pieces lifeless, they are thrown on to a dungheap An ogress named Jara comes there and takes up the pieces to eat. When she joins them the united child becomes alive. The ogress leaves the child and runs away. The child's cries attract the attention of the palace servants. They carry it to the King. He is pleased and names it Jarasandha, as it was united by Jara. This child grows up, ascends his father's throne and becomes a powerful king. But he hates Sri Krishna. At the time of the Rajasuya Yajna, Sri Krishna takes Arjuna and Bhima with him and goes to Jarasandha's capital. They challenge Jarasandha to single combat with one of them. He selects Bhima. In the ensuing duel Bhima tears Jrasandha in two, and throws the pieces away, but they unite again. Then Sri Krishna directs Bhima to throw the pieces topsy-turvy. Bhima does so and Jarasandha dies.

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This episode is an allegory. The King is t Supreme Being, the Creator; the two Queens a two aspects of Prakriti. One begets the Deha human body, and the other delivers the Jiva — t individual soul. The ogress Jara is old age; s unites these two. This Jarasandha grows ve powerful and spends his energy and time in ple sures of the body. The goal of the individual so is merging with the Supreme Soul. Lord Krishn the Indweller, is kind and endows intellect to t Jiva to try to annihilate the enemy. The Veda tin overcomes this demon by treating all aspec of the world as dream. The Yogi controls th Prana and Apana Vayus through Asana Siddhi an Bandhas, separates the united one, throws the Jiv towards the Lord and the Deha towards earth duties. When the body is devoted to earthly d ties and the mind is occupied in contemplation o the Lord, Jara (old age) does not touch the perso

The process of separating the two pieces - the killing of Jarasandha — is achieved throug Vedantic or Yogic Sadhana. In this episode th Yogic method is indicated.

The language of Yoga is different. One o the instructions is: 'There is a young maiden a the confluence of the rivers Ganga and Yamun ravish her.' Ganga and Yamuna here mean th Ida and the Pingala Nadis; the young maiden the Kundalini Shakti. She serves any bold pers who takes hold of her hand and pulls her. Thu

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if a person is directed to go to Varanasi and have Darshan of Umapati, to the ordinary person it is advice to undertake pilgrimage to Varanasi, but to the Yogi, it means: sit in Samadhi and have the Darshan of Shankara (Umapati) who is at the Sahasrara also called Varanasi in the Yogic language.

There are verses in the Maha Bharata that have two or more meanings. When the Pandavas go to Virata's court seeking shelter, King Virata asks their identity. Yudhisthira tells him:

युधिष्ठिरस्यासमहं पुरा सखा । वैयाघ्रपद्यः पुनरस्मि विप्रः
अक्षान् प्रयोक्तुं कुशलोऽस्मि देविनां कन्केति नाम्नास्मिविराट
विश्रुतः ॥

This verse, read superficially, means: 'I was a bosom friend of Yudhisthira in days gone by; I am a Brahmin of Vyaghrapada Gotra; I am well versed in playing dice among gamblers; I am known by the name of Kanka.' If Yudhisthira's meaning was simply this, he would be a person uttering a lie. What he meant was: 'Friend, I was one with Yudhisthira in days gone by. O Vipra (learned one) I am the son of Yama (Mrithyu, also known as Vyaghrapada — He of the tiger's gait); I am well versed in utilising the senses (Akshas) among sense-objects (Devinam). I am known as Kanka.' (Yama, the Lord of death, is also known by the name Kanka, as he carries away lives like a bird of prey.)

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Interpreted in this way, Yudhisthira is not guilty of uttering any lie.

There are also verses composed like riddles:

एक्या द्वे विनिश्चित्य त्रींश्चतुर्भिर्वशे कुरु ।
पञ्च जित्वा विदित्वा षट् सप्त हित्वा सुखी भव॥

(With one, differentiate between the two, have three under your control, practise four, conquer five, know the six, give up seven and be happy.)

This is an advice to a king regarding political science. With one (the intellect), differentiate between the two (Karya and Akarya — the proper and the improper), and get three (friends, enemies and neutrals) under your control; know the four (Saama, Daana, Bheda, and Danda — the four Upayas); conquer the five (five senses); practise six (Sandhi, Vigraha, etc. — the six ways that a should follow); give up seven (unreasonable hunting, infatuation for women, gambling, drink, inflicting very severe punishments and lancet tongue and imposing very heavy fines.)

The author has said in the Adi Parva:

मन्वादि भारतं केचिदास्तिकादि तथाऽपरे ।
तथोपरिचराद्यन्ये विप्रा सम्यगधीयिरे ॥

(Some start reading from the story of Manu, some others begin from the story of Astika; some others read from the chapter of the Uparichara Akhyana.)

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In this verse, the great author has given the clue to the basic scheme of the Maha Bharata.

Manu is the author of the Code of Ethics (Dharma Shastra). At the end of the epic summing up his sayings, Vyasa Bhagavan has given some verses known as 'Bharata Savitri'. The last verse is this:

न जातु कामान्न भयान्न लोभाद्धर्मं त्यजेज्जीवितस्यापि हेतोः ।
नित्यो धर्मः सुखदुखे त्वनित्ये जीवो नित्यो हेतुरस्यत्वनित्यः ।।

(Neither for satisfying lust, nor out of fear or greed, should one give up Dharma, even for saving one's life. Dharma is eternal; pains and pleasures are transitory. The Jiva is immortal; the human body which is the vehicle of the Jiva is mortal.)

This emphasises the fact that one of the aims of the writer is to enunciate the glory of Dharma. Beginning from the chapter of the Manu's birth, the reader should look into the portions explaining Dharma.

One aim of all our scriptural works is to teach us the way to attain Immortality, i.e., to become free of the cycle of births and deaths. To do this, a knowledge of the process of birth and death, the entrance and exit of the human life, is essential. The seventeenth and eighteenth Parvas of the Maha Bharata deal with the subject — the last journey and the arrival of the Jiva (hero) at his destination.

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Uparichara is the Vedic name for Vasu, the creative aspect of the Supreme Being, so there can be no doubt that the chapter with the story of King Uparichara deals with the process of creation of man. Starting from the story of Uparichara one should read the portions referring to the origin of man, his evolution and his struggle in fighting the enemies obstructing his path, and finally his last journey towards perfection.

Let us consider the chapter describing the story of Astika. Astika is partly man and partly snake. We will not go far from the truth if we interpret this as the beginning of history of the human race. Astika may be the missing link at a stage in the evolution of man when he left the crawling reptile phase and stood up. The chapter of Astika describes the names of kings. Reading from this chapter, kings observe how great kings lived, and learn to mould their own lives on those lines.

Casting off the human body through the process of Yoga, at the journey's end (Yogena Ante tanutvaiam) has been the practice of sages, savants and kings. The repeated utterance of Yogic terms by the author in the chapters of the Maha Prasthana Parva indicates that he is explaining the process of departure from this world through Yoga. To practise Yoga at this final stage is not practicable unless one had begun it earlier. The repeated references to Yoga and Yogis in the body of the work is proof that this book is also a treatise on

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Yoga. Every chapter of the Gita ends with the name of that chapter styled as Karma Yoga, Bhakti Yoga, etc. Sanatsujata, describing the glory of God-relisation in the Udyoga Parva says:

योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनं

The Yogis perceive that great supreme ancient One.

This proves that the path of Yoga is described in the work.

Explaining the equality of Sankhya and Yoga, Sri Krishna says in the Gita:

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते

That position which is attained through Sankhya is also attainable through Yoga.

This argument has naturally to be explained in detail in the Maha Bharata, of which the Gita is the centre-piece: so both Sankhya and Yoga are decribed in detail.

While on a tour in the Far East Dr. Rabindranath Tagore wrote in one of his letters from Bali thus:

"The next day some Brahmin Pundits of the Raja's court came with a number of palm leaf manuscripts. One of the books was the Bhishma Parva of the Maha Bharata. The book was written in the local script. The top half contained Sanskrit verses and the lower half was a concise commentary in Balinese. The Raja started read-

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ing the Sanskrit verses.....The whole of it w
the teachings of the science of Yoga.....T
proves that at some time in the past the Ma
Bharata was used as a text book on Yoga and t
teaching had spread to Greater India also."

*Vide letter No. 10 Java Yatir Patra, Rabind
Rachanavali, Vol. XIX pages 487.*

Concluding the Gita discourse, Sri Krishna a
vises mankind through Arjuna:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

*Fix thy mind on me, be devoted to me, sac
fice to me, bow down to me. Thou shalt co
even to me, truly I promise unto thee, for th
art dear to me.*

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MAHASIVARATRI

The Sacred Mahasivaratri or the annual observanc most auspicious to the devotees of Lord Siva, will b observed at Sivanandanagar on the night of 25t February, when an all-night worship, with Abhisheka Laksharchana, chanting of the **Rudri** and Akhand Kirtan of the **Om Namah Sivaya** Mantra, will be hel at the Viswanath Mandir. Those who wish to take pa in this worship may please contact the Secretary, Divi Life Society.

SIVANANDA KAHALAM

A monthly bulletin entitled "Sivanand Kahalam" in Malayalam, containing the selec teachings of Sri Gurudev, has been starte For the same and Malayalam translations of S Gurudev's works, please contact Sri P.K. Diva kara Kaimal, Hemambika Nagar, Palghat (Kerala).

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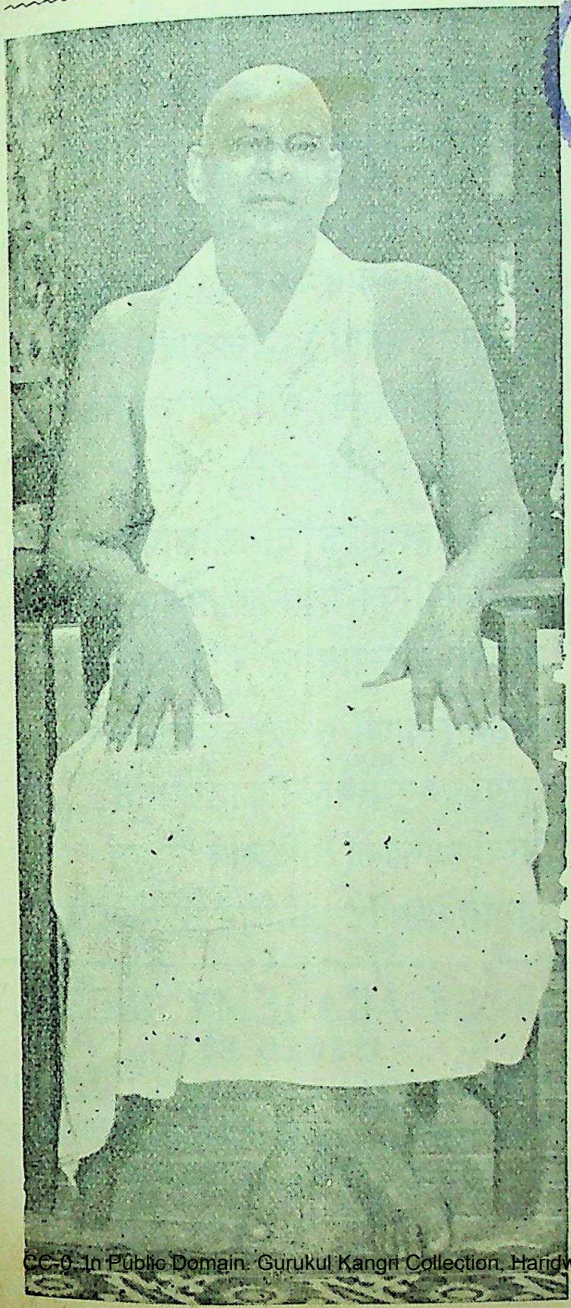

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शिवानन्दस्तुतिकुसुमाञ्जलिः

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(Sri Swami Jnanananda Ananda Kutir)

(१) अपगतविषयाशं सर्वदा सर्वलोका-
नपथगतिनिवृत्तान् कर्तुकामं निकामम्
विपदपनयदीक्षं देहिनां देवताना-
मपचितिनिरतं तं श्रीशिवानन्दमीडे

(२) अमलमनसमाराद्यागतानां जनाना-
ममितहितविधाने नित्यमुत्साहवन्तम्
शमितसकलतापं पापनिष्कासकं तं
यमिनिवहवरेण्यं श्रीशिवानन्दमीडे

(३) अनिशमखिललोकक्षेमकृत्यैकदीक्षं
जनिमृतिहरणोत्कं दीनलोकावलम्बम्
सुनियमपरिपूतं ब्रह्मनिर्लीनचित्तं
मुनिवरमनुकम्पासागरं भावयेऽहम्

(४) सरसमधुरवाणीं सन्ततं व्याहरन्तं
सुरगुरुसममुद्यत्भानुनीकाशाभासम्
निरवधिजनवृन्दं मोक्षमार्गं नयन्तं
निरधमनिशमीडे श्रीशिवं तापसेन्द्रम्

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THE YOGA-VEDANTA

Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

IN THE HOURS OF COMMUNION

(Sri Swami Sivananda)

WHAT IS PRAYER ?

Cry for Help in Distress

1. Prayer is depending on God for help in distress.

2. The kitten mews and the cat runs to it and carries it away. Even so, the devotee cries and the Lord comes to his rescue.

3. Prayer is asking for peace from God when the soul is restless.

4. Prayer is asking God to purify the heart and make you abide in Him for ever.

5. Prayer is asking God for enlightenment.

6. Prayer is requesting God to give strength, peace and pure intellect.

7. Prayer is giving an opportunity to God to comfort the devotee.

8. Prayer is lightening the heaviness of your heart by opening it to God.

9. Prayer is expecting God to decide what is best for you when you are in a dilemma.

10. Prayer is making friendship with God.

11. From despair, man learns prayer.

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Melting the Mind in God

12. Prayer is not asking. Prayer is not asking God for getting something.

13. It is the yearning of the soul for communion with God. Prayer is the effort of man to commune with the Lord. Prayer is communion with God through single-minded devotion.

14. Prayer is nearness to God.

15. Prayer is tuning the mind with God.

16. Prayer is fixing the mind on God.

17. Prayer is meditation on God.

18. Prayer is surrendering oneself to God completely.

19. Prayer is melting the mind and ego in silence in God.

20. Prayer represents a mystic state when the individual consciousness is absorbed in God.

The Core of Man's Life

21. Prayer is an uplifting of the soul to God. It is an act of love and adoration to Him.

22. Prayer is worship of God.

23. Prayer is glorification of God.

24. Prayer is thanksgiving to God for all His blessings.

25. Prayer is an invocation, a calling forth of spiritual forces ever flowing through the human heart, mind and soul.

26. Prayer is a mighty spiritual force. It is as real as the force of gravity or attraction.

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27. Prayer is the beginning of Yoga. Prayer is the first important limb of Yoga. Prayer is preliminary spiritual practice.

28. Prayer is the very soul and essence of religion. It is the very core of man's life. No man can live without prayer.

29. Prayer is the key of morning and bolt of evening.

HOW TO PRAY ?

Pray from the Heart

1. Prayer does not demand high intelligence or eloquence. God wants your heart when you pray. Even a few words from a humble, pure soul—though illiterate—will appeal to the Lord more than the eloquent flowing words of an orator or a Pundit.

2. Prayer should spring from the heart. It should not be lip-homage.

3. Empty prayer is as sounding brass or tinkling cymbal.

4. Prayer that comes from a sincere, pure heart is at once heard by the Lord.

5. Prayer of a cunning, crooked, wicked man is never heard.

6. Pray sincerely, fervently, whole-heartedly from the bottom of your heart. Then alone will God listen to your prayer.

7. Pray even once from the bottom of your heart. Have a meek, receptive attitude of mind. Cultivate intense feeling in your heart. The prayer

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is at once heard and responded. Do this in the daily battle of life and realise for yourself the high efficacy of prayer. You must have strong conviction in the existence of God.

8. Pray together. Sing the Name of the Lord. Enjoy the Bliss Immortal even from this very moment. Step into the blissful joy of Satchidananda.

Pray Constantly

9. Get up in the early morning and repeat some prayer. Pray in any manner you like. Become as simple as a child. Open freely the chambers of your heart. Discard cunningness and crookedness. You will get everything. Sincere devotees know pretty well about the high efficacy of prayer.

10. Pray at least for five minutes daily, when you get up and when you go to bed.

11. Commune with Him daily in the depth of your sincere prayer.

12. Prayer must become habitual. If prayer becomes a habit with you, you will feel as if you cannot live without it.

13. Hold on to prayer, no matter how numerous the temptations that assail thee may be. Thou shalt build an impregnable fortress by prayer. Prayer is thy refuge and sheet-anchor.

14. Pray constantly.

Pray for the Entire World

15. Pray without any selfish motive.

16. Pray first for the peace and prosperity of the entire world, then for yourself.

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17. I pray and do Kirtan for the peace of the whole world, for the health and peace of sick people and for the peace of the departed souls and the earth-bound spirits also.

18. Do not pray for the attainment of any selfish ends or mundane gifts. Pray for His mercy. Pray for Divine light, purity and spiritual guidance.

Pray for Desirelessness

19. Pray God for not riches, but peace; not worldly power, but wisdom; not talents, but strong aspiration; not oratorical skill, but silence.

20. Pray, but do not ask for mundane things. Ask for enlightenment and spiritual strength to do Sadhana, to control the mind and the senses. Ask for the Divine Grace.

21. Pray to the Lord for guidance. He dwells in your heart. His constant remembrance will purify you and take you to the Goal.

22. Pray to the Lord for strength to overcome your defects.

23. Pray not for relief from suffering, but for strength and endurance to bear it.

24. Pray to the Lord to make you desireless. Have one strong desire and let it be for attaining God-realisation.

Pray, Vigorously

25. There can be no idleness where there is prayer.

26. Send the arrows of prayer in all directions. Perhaps one will surely enter the Lord's heart.

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27. Your duty is to pray and only that. Wo not whether He hears or not.

28. The best form of prayer is Gayatri Man

29. A life destitute of love and prayer is a sapless tree in the desert.

BENEFITS OF PRAYER

Reaches the Realm Beyond Reason

1. He who prays regularly has already star the spiritual journey towards the domain of et lasting peace and perennial joy. That man who d not pray lives in vain.

2. Prayer elevates, transforms and inspire

3. Prayer saves and redeems.

4. Prayer gives peace and lustre to the f

5. Prayer is very essential.

6. You cannot live without prayer.

7. Oh, ignorant man! Do not argue about efficacy of prayer. You will be deluded.

8. There is no arguing in spiritual matt Intellect is a finite and frail instrument. Do trust this.

9. Prayer can reach a realm where reason d not dare to enter.

10. Remove now the darkness of your ig rance through the Divine light of prayer.

Spiritual Tonic

11. Prayer is a mighty spiritual force.

12. Prayer is spiritual food for soul.

13. Prayer is spiritual tonic.

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14. Prayers are powerful spiritual currents. There is nothing so purifying as prayer.

15. Prayer generates good spiritual currents and produces tranquillity of the mind. If you pray regularly, your life will be gradually changed and moulded.

Purifies the Heart

16. Prayer educates the soul and the heart.

17. Prayer expands and purifies the heart.

18. There is nothing so purifying as prayer and fasting. Prayer is the key to eternal Bliss.

19. Prayer fills the heart with immense power and strength.

20. Prayer lightens the heart and fills the mind with peace, strength and purity.

Food for the Mind

21. Prayer is a food for the mind and soul.

22. Prayer gives the mind an inner vision, bestows inner spiritual strength and brings the aspirant nearer to God.

23. Prayer purifies the mind and the intellect of man and fills them with Sattwa.

24. When the mind becomes pure and Sattwic, through the power of prayer, the intellect becomes sharp and keen.

25. Prayer sharpens the brain and the intellect.

26. Prayer elevates the mind. Prayer fills the mind with purity.

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27. Prayer elevates the mind; it can reach realm where reason dares not enter—the Kingd of God.

28. When you pray, you link yourself with t inexhaustible cosmic powerhouse of energy (Hir yagarbha) and thus draw power, energy, light a strength from Him.

Destroys Death

29. Prayer is a master-key to open the realm of Elysian Bliss.

30. Prayer is the trusty companion along t weary path to Moksha.

31. Prayer frees the devotee from the fear death.

32. It brings him nearer to God and mak him feel the Divine consciousness and his essent immortal, blissful nature.

33. Prayer is an uplifting of the soul to God.

34. Prayer is the heavenward soaring of t soul on the wings of devotion.

35. Prayer helps the devotee to be in tune wi the Infinite.

36. It keeps you in contact with God.

37. Through prayer and austere life of se sacrifice, you can come closer to salvation.

38. Prayer without attachment will ultimate lead to Moksha.

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Draws down Divine Grace

39. Sincere prayer draws the Grace of the Lord.

40. The Lord is formless. But, He assumes many forms out of His free will, through the fervent prayers of the devotees.

41. Pray and He will reveal Himself.

Works Wonders : Moves Mountains

42. The power of prayer is indescribable. Its glory is ineffable. Sincere devotees only realise its usefulness and splendour.

43. Heartful prayer clearly shows one the next step.

44. Prayer moves mountains.

45. Prayer works wonders.

46. Even when the medical board has pronounced a case to be hopeless, prayer comes to rescue and the patient is miraculously cured. There have been many instances of this description. You may be aware of this. Healing by prayer is really miraculous and mysterious.

47. Pray to the Lord and attain all success and Aiswaryas.

48. Prayer will bring you every success.

49. Therefore, pray at all times.

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UNIVERSAL PRAYERS

(i)

O adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent, Omniscient;
Thou art Satchidananda.
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptation and to control the mind.
Free us from egoism, lust, greed and hatred.
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy Glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

(ii)

O Thou Invisible One! O Adorable One! O Supreme! Thou permeatest and penetratest this vast universe from the unlimited space down to the tiny blade of grass at my feet. Thou art the basis for all these names and forms. Thou art the apple

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my eye, the Prema of my heart, the very Life of my life, the very Soul of my soul, the Illuminator of my intellect and senses, the sweet Anahata music of my heart and the Substance of my physical, mental and causal frames.

I recognise Thee alone as the mighty Ruler of this universe and the Inner Controller (Antaryami) of my three bodies. I prostrate again and again before Thee, my Lord! Thou art my sole refuge! I trust Thee alone, O Ocean of mercy and love! Elevate, enlighten, guide and protect me. Remove obstacles from my spiritual path. Lift the veil of ignorance, O Thou Jagadguro! I cannot bear any longer even for a second, the miseries of this body, this life and this Samsara. Give Darshan quickly. O Prabho! I am pining. I am melting. Listen, listen, to my fervent, Antarika prayer. Do not be cruel, my Lord. Thou art Dinabandhu. Thou art Adhama-Uddharaka. Thou art Patita Pavana (Purifier of the fallen).

Om Shantih! Shantih! Shantih!

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Mahabharata

The Great Journey

(By Sri Swami Sankarananda)

The life and history of the Pandavas is a cle and concrete illustration of following the above i struction of the Lord.

Thus, the Maha Bharata is a multipurp work and deals with innumerable subjects. T one requirement for the reader is to consider on the portions relevant at that time and ignore oth views or aspects. For instance, Manu's Code sa that when a husband is incapable of procreatio the wife can beget a child (one child) by someo else with the permission of her husband. Kun in this story, begets three children, one after an ther; thi sis not in accordance with the Code Ethics. But this happening describes the proce of human creation according to the Pancheekara (quintuplication) theory. So, when we read th episode, we should forget Manu's Code. In oth words, we should act as we do when we see a seri of pictures on the cinema screen in which the sa actors appear in different roles in different play The identity of the actor is according to the chara ter in the story, and has no connection with t private life or with the other roles he has assum in the different stories.

Thus, a knowledge of several sciences of t spiritual path, together with a background of

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gic, Mimamsa, astrology, etc., is essential in order to interpret the Maha Bharata correctly.

Siva Samhita, a treatise on Yoga, says:

देहेस्मिन् वर्तते मेरु सप्तद्वीप समतितः ।
सरितः सागराः शैलाः क्षेत्राणि क्षेत्रपालकाः ॥१॥
ऋषयो मुनयः सर्वे नक्षत्राणि ग्रहा स्यता ।
पुण्यतीर्थानि पीठानि वर्तन्ते पीठदेवताः ॥२॥
सृष्टि संहार कर्तारौ भ्रमन्तौ शशि भास्करौ ।
नभो वायुश्च वन्हिश्च जलं पृथ्वी तथैवच ॥३॥
त्रैलोक्ये यानि भूतानि तानि सर्वाणि येदृतः ।
मेरुं संवेष्ट्य सर्वत्र व्यवहार प्रवर्तते
जाननियः सर्वमिदं स योगी नात्र संशयः ॥

(शिवसंहिता–द्वितीय पटलः)

In this human body exists the Meru, including the seven islands, rivers, lakes, oceans, mountains, sacred places, with the rulers of those places, the Rishis and Munis, the planets and the stars, holy Teerthas with the presiding Deities, the creative and the destructive forces, the sun and the moon, the sky, the Vayu, the fire, the water and the earth—whatever exists in the three worlds of creation exists in this body. He who knows all this is the Yogi, without any doubt.

Thus, to tread in the path of Yoga, a thorough knowledge of the human body in its subtle aspects is essential. This is explained in the Jambookhanda Vinirmana Parva section of the Bhishma Parva. The human body is compared to the map of India. India was known as Jambudwipa in the epic age.

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This human body is called Jambudwipa in t
Yogic language. Success in Yoga or any oth
spiritual path requires the annihilation or cont
of the six enemies (lust, anger, greed, pride, je
lousy, hypocrisy,) and their retinue. A knowled
of the human body from a Yogic point of view
absolutely essential, so the Jambudwipa Vinirma
Parva is included at the beginning of the Bhishm
Parva, as that is the beginning of the war. In t
narrative it denotes a descriution of the area
the land in which the battle is imminent; in t
spiritual battlefield this refers to the human bo
mastery of which is essential to march in the pa
of Self-realisation. Thus, the episodes describ
in the Maha Bharata have deeper meanings, t
according to how they are read.

Passing from mouth to houth, and then in t
course of several editions, the book has underg
various changes. No doubt a number of interpo
tions are there, but, removing any verse or porti
from the text is injurious. When I was a boy
badgered my elders to take me to a circus th
was on a visit to our town. As my elders co
not go to the circus that day, they sent me w
another person. That gentleman got me the tic
and sent me into the tent and then left. I went
and stood by the side of the tent wall. Some b
got in without ticket from under the flap. O
of the circus people came up and drove me out a
along with the boys that had trespassed! In t
same way, a genuine verse may get removed
scholars start removing dubious verses or portio

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A Jubilee of Many Celebrations!

A UNIQUE CULTURAL MISSION

A Twenty-Five Month Programme to celebrate the Twenty-Five Year Service of the Society

By the grace of God, the Divine Life Society will complete 25 years of humanitarian service to mankind, in 1961: it was founded in 1936 by His Holiness Sri Swami Sivanandaji Maharaj, its Founder-President.

During these formative years, the Society, under the sage leadership of the Founder, has grown in stature and usefulness from day to day and served humanity, with youthful vigour. Sri Gurudev's genius has turned every event of rejoicing into a stepping-stone from which to take a bigger stride forward in the achievement of the aims and objects of the Society. The SILVER JUBILEE, too, will prove, not merely a period of jubilation, but one of intense and extensive service of mankind in all the fields of life.

The Silver Jubilee will, thus, be a most glorious event so far in the history of the Divine Life Society, heralding a spiritual revival throughout the world. The programme of celebrations will include world-wide cultural and moral regeneration campaign as the basis of a World Peace Mission.

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SILVER JUBILEE MONTHS

The Silver Jubilee celebrations will be inaugurated at the 24th annual meeting of the Divine Life Society in April 1960; will take two Sivananda Jayantis (8th September) in its sweep and continue up to the holy occasion of Kumbha Mela at Hardwar, in May 1962—a period of 25 months, during which the Divine Life Society will particularly accelerate its service to mankind throughout the world.

A PREVIEW OF THE PROGRAMME

A Committee of leaders from different walks of life will direct the activities of a number of Sub-Committees (Cultural, Educational, Social, Moral, Philosophical, *etc.*) at the Headquarters, and Regional Committees in all the States of India and the countries of the world where the Society has its members. An advisory body comprising of representatives from all parts of the world to guide the mission, will also be constituted.

In connection with the SILVER JUBILEE, it is proposed:

(1) To hold at the Headquarters (Sivanandashram, Rishikesh, India) Spiritual Conferences.

(a) Sadhus' Federation,
(b) Congress of Religions,

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(c) Spiritual Training Camps,
(d) Mass Prayers by leaders of all Faiths,
(e) Ati-Rudra Maha Yajna for World Peace, and
(f) Sankirtan Sammelans,

in which Mahamandaleshwars, learned Mahatmas, spiritually advanced Yogis, eminent scholars and philosophers and prominent national and international leaders, will take part;

(2) To depute adepts in Yoga, learned Swamis who have thoroughly mastered the teachings of Sri Swami Sivanandaji Maharaj, and Professors of the Yoga-Vedanta Forest Academy, to undertake lecture tours of all the States of India and abroad.

(a) Conduct Yoga-Vedanta Conferences,
(b) Address the students in Schools and Colleges,
(c) Infuse new impetus in the working of the existing Branches of the Divine Life Society,
(d) Open new permanent centres of the Society,
(e) Give medical aid to the needy, with the help of experienced medical men and specialists;

(3) To institute prize-winning compe-

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titions in a (a) Yoga-Asans, (b) Essay Writing, (c) Oratory, *etc.*

(4) To publish and distribute select, inspiring books of Sri Gurudev, on Yoga, Vedanta, Health, *etc.*, in various languages; and

(5) To enlist the co-operation of the Press to spread the Message of Divine Life through the columns of daily newspapers and other periodicals, with a view to bringing about a dynamic spiritual awakening throughout the world.

It is a Mission which depends entirely upon the public's constructive support and co-operation for its success. We welcome their valuable suggestions for its implementation.

For further details please contact:

Secretary, Divine Life Silver Jubilee committee
P.O. Sivanandanagar, Rishikesh, U.P.

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MAHASIVARATRI

The Sacred Mahasivaratri or the annual observance most auspicious to the devotees of Lord Siva, will be observed at Sivanandanagar on the night of 25th February, when an all-night worship, with Abhisheka, Laksharchana, chanting of the **Rudri** and Akhanda Kirtan of the **Om Namah Sivaya** Mantra, will be held at the Viswanath Mandir. Those who wish to take part in this worship may please contact the Secretary, Divine Life Society.

HOW YOU CAN HELP
THE DIVINE LIFE SOCIETY'S
HUMANITARIAN WORKS

The world-wide activities of the
Divine Life Society
are sustained by God's Grace
expressed in the form of the
hearty co-operation and support
of hundreds of disciples and devotees of
Sri Gurudev.

YOUR GOODWILL is the Society's
Moola Dhana (Capital Fund)

Your regular support alone
Makes it possible for the Society
To broadcast the Divine Life Message
to the whole world.

Contributions, however small, will be gratefully accepted by

The Secretary, Divine Life Society, P O. Sivananda Nagar

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A HUMANITARIAN MISSION

RE-MODELLING OF THE FOREST ACADEMY PRESS BUILDING

In a letter accepting Sri Kumar Bri Raj Singh's first donation for this glorious, humanitarian work, Sri Swami Sivananda writes.

"Over a dozen workers have to stand beneat the present zinc-sheet roofing and work throughout the day and in summer the whole place becomes extremely hot. To them your contribution is a boon and a blessing from God."

Voluntary contributions for putting up new puc roof to the part of the Forest Academy Pr Building, which has at present only a zinc-sh roof, will be gratefully accepted by

The Secretary,
Divine Life Soci
P.O. Shivananda Nagar

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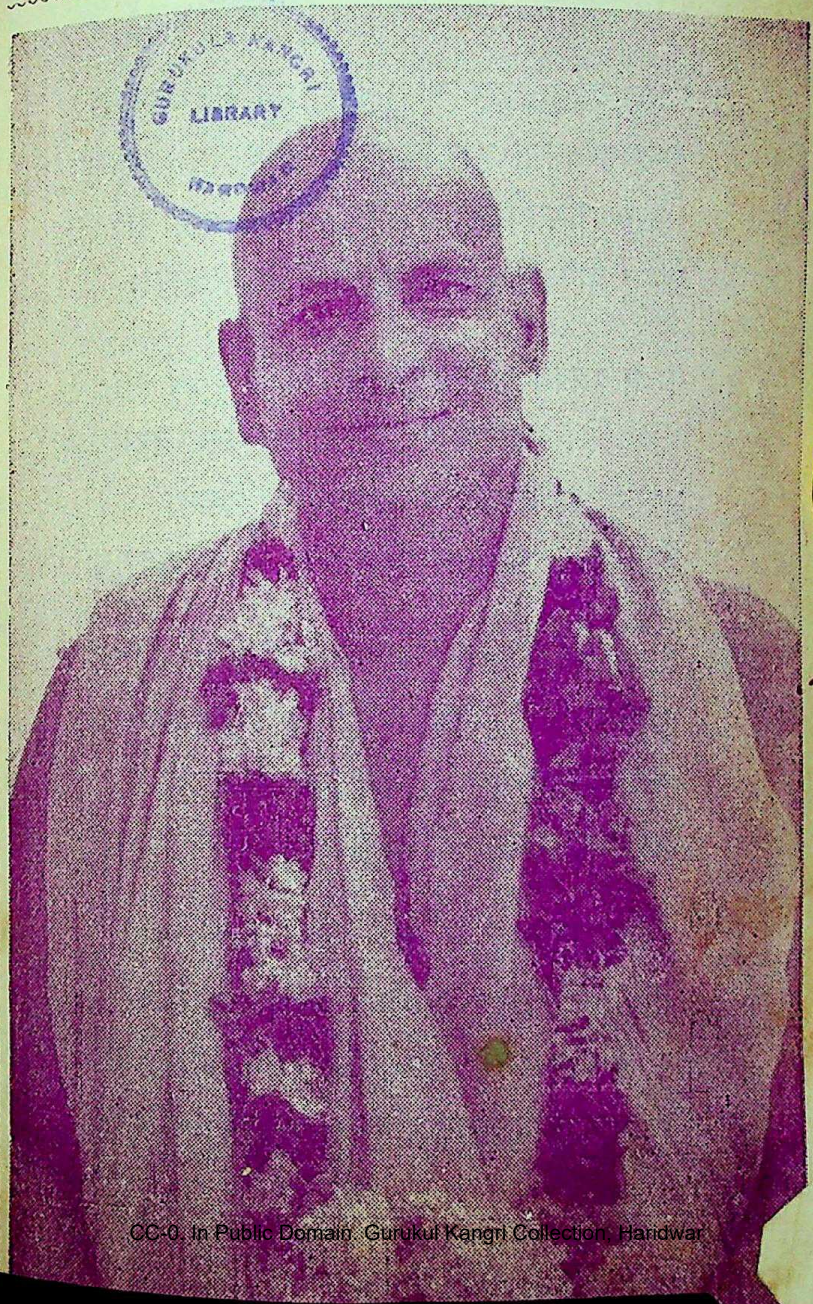

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

(१) यःस्तुत्यर्हमनोज्ञसद्गुणगणाम्भोधिश्चिदानन्दस-
द्वस्तुन्यस्तमना भृशं विजयते विख्यातयोगीश्वरः
निस्तुल्यामितवैभवः स जगदाराध्यः शिवः सर्वदा-
ध्यस्तु प्राज्यविभूतिरेव शरणं मे दीनरक्षापरः

(२) यः प्रत्यग्रपथं समस्तजनतासौख्याय निश्रेयस-
क्षिप्रप्राप्तिविधायकं सकुतुकं सन्दर्शयत्यन्वहम्
सुप्रख्यापितदिव्यजीवनमहासङ्घप्रवृत्तिक्रमो
विप्रर्षिप्रवरः सदावतु शिवानन्दः स मां सद्गुरुः

(३) नित्यानित्यविवेचनातिचतुरः कारुण्यवाराकरः
कृत्याकृत्यनिरूपणैकनिपुणः प्रख्यातनानागुणः
सत्यात्मप्रतिबुद्धबुद्धिरनिशं निस्तुल्यमेधाबलः
प्रत्याख्यातसमस्तलौकिकसुखः सोऽयं शिवः पातु मा

(४ नानाशास्त्रविशारदः प्रणिपतद्भक्तव्रजैरावृतः
पीनाभापरिवेष्टिताननगलत्कारुण्यमन्दस्मितः
मानातीतमनोगुणः शिवमुनिः सन्माननीयः सदा
ध्यानावाप्तसमस्तसिद्धिविभवः पायादपायादिमम्

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THE YOGA-VEDANTA

Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

YOGA

ITS NATURE, ITS FUNDAMENTAL PRINCIPLES AND VARIOUS METHODS OF ITS PRACTICE

[By YOGIRAJ SRI GAURI PRASAD, Retd. Judge]

To understand the real nature and fundamental principles of Yoga, we have first to understand the purpose and fundamental principles of this entire manifestation we call the Universe.

In fact no sooner we become self-conscious, the first thought which arises in our mind is to know the purpose of this entire creation of which we are such an insignificant part, and how we human beings as a part of that manifestation can make our own contribution to the fulfilment of that purpose.

For in the right view both of life and of Yoga all life is either consciously or subconsciously a Yoga. By this term Yoga we really mean, as Sri Aurobindo has succinctly put it, "a methodised effort towards self-perfection by the expression of the potentialities latent in the being and a union of the human individual with the universal and transcendental Existence we see partially expressed in man and in the Cosmos."

Thus Yoga is both a science and an art. It is a science of Yoga to know the real purpose and fundamental principles

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of life and the art of Yoga is to be unified with the univ and transcendental Being we see partially expressed in and in the Cosmos.

For to know the Highest Truth and to be in harm with it is the condition of the *right being*, and to expre in all what we are, experience and do is the condition *right living*.

We start with the affirmation of the ancient truth all creation is the manifestation of the One,—the Infinite E nal Supreme Being who is verily Ananda or Rasa, or Chit-Ananda.

The Sruti says; (Sa aikshata aham bahu syam praj yeti).. He willed to Himself may I become as many.

Some other passages in the Rig Veda and Upanish indicate the same view of creation. E.g. in the Purus Sookta of Rig Veda it is stated "Sarvam khaluidam Brahm "All this verily is Brahman".

Similarly Taittiriya Upanishad states: ("Raso vai rasam hyevaayam labdhva"). For who could live or brea if there were not the delight of existence and the ether which we dwell.

In other words the Universe exists for the sake of manifestation of that Real Self, which has pervaded Universe as His play of delight,—His Leela, by radiat Ananda or bliss all around.

We may not be able to conceive how all this is poss truths of Spirit appear to us illogical at first, but as begin to unfold and expand our consciousness we come realise them.

As Sri Aurobindo has observed: "The Divine on Ananda plane is not incapable of a world-play or self-del red from any expression of its glories. On the contrary the Upanishads state *the Ananda is the true Creative Pri ple.* For all takes birth from this divine Bliss; all is existent in it as an absolute truth of existence which

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gnosis (Vijnana) brings out and subjects to voluntary limitation by the Idea and the law of the Idea."

"In the Ananda all law ceases and there is absolute freedom from any binding term or limit. It is superior to all principles and in one and the same motion the enjoyer of its own infinite Gunas; it is above all forms and the builder and enjoyer of all its self-forms and figures."

"This unimaginable completeness is what the Spirit is, the Spirit transcendent and universal, and to be one in bliss with the transcendent and universal Spirit is for the soul too to be that and nothing else."

'Necessarily, since there is on this plane the absolute and the play of the absolute, it is ineffable by any conceptions of our mind or by signs of the phenomenal or ideal realities of which mind-conceptions are the figures in our conception. These realities are themselves indeed only *relative symbols* of those ineffable absolutes."

In short the Pivotal principle of the entire creation is to realise our own real Self and enjoy its self-delight.

From this basic truth we derive another fundamental truth that all objects animate and inanimate in the manifested universe are in reality the fragments (Amsha) of the same One Self.

"A portion of myself (Mamamsha)", says Lord Sri Krishna in the Gita, "are all these creatures, all these Jevatmas, living spirits."

"The One Self by His Creative will or by the inherent power of His own Consciousness, becomes, in the process of manifestation, graded in His own Being, conditioned in the states of consciousness, divided and hidden in varying degrees of conscious beings.

But let us not suppose and be misled into thinking, that the One Self loses or exhausts Himself in any way in assuming such infinite forms of "becoming". Lord Sri Krishna has

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Himself said in the Gita "Having established all the univer with one fragment of myself I remain." (X.42.)

Just as a spider in creating threads with which it spi a cobweb does not exhaust itself, similarly the One Se does not exhaust Itself.

In the Shakti Tantra it is said that with the manifesta tion of the Creative Will (Ichha), a vibratory moveme known as 'Sadrishaparinama' is caused in the being of th Ishvara. This development does not really cause any actua change or transformation in the nature of the entity of th Supreme Being; such transformation is only a resolution o the like to like. Its various stages being but names for th multiple power-aspect to us of the same Unchanging Rea lity.

UNIFORMITY OF THE LAWS OF NATURE

Now one of the significant and pregnant ideas behind the assertion that all animate and inanimate objects are fragments of the same One Self is, that the same laws which govern the Universe, govern mankind also. The laws by which the Self unfolds his power of consciousness in the uni verse from the humblest to the sublimest are the same laws of consciousness which repeat themselves in the world of mankind.

The same laws by which a Solar system is built go to the building of the system of man. *Thus man is a microcosm in a Macrocosm.* So if we understand those laws in one we understand in the other.

Again we also start with the position that the creation of which we are a part, is in the process of evolution, i.e. a process working for a perfection in which that fragment of the Infinite Self in us fully discovers itself under the condi tions of the finite.

So here on earth man also with all his imperfections is progressive; his appearance as a living being has a meaning

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it is purposive. This urge for evolution or unfoldment of our consciousness is universal in character.

In man, her thinker, nature for the first time on this material plane devises self-conscious means and willed arrangements of activities by which this great purpose may be more swiftly and effectively attained.

VIVEKA AND VAIRAGYA

Analytical aspect of their nature.

The inner spiritual urge or the aspiration to grow, to evolve, to direct ourselves to a higher life of spirit is a basic fundamental principle of all human life, because man is essentially a spiritual being, a spark of the divine Flame.

That divine spark, for the obvious purposes of manifestation got involved into matter or Prakriti,—our Nature, by the forces of divine Power, known as Maya-Shakti.

So involved the divine spirit, which is at the core of each individual being, strives to evolve itself out and rise above the material sheath in which it is enclosed.

This stirring of the divine Spirit in us is the spiritual urge and appears at first as an unconscious urge, a vague spiritual awareness in our minds, as hazy ideas of a higher life.

Then it assumes the form of thoughts in our minds; gradually the urge for the co-ordination of our thoughts with our higher life, the inner communion of our ideas with the ideals of higher life, arises. It is this spiritual urge which is behind our love for spiritual values, our interest in religious matters, our desire for holy associations and studies. This spiritual urge is termed *Viveka* in Sanskrit.

VAIRAGYA. With the development of the unconscious spiritual urge called Viveka, into a conscious aspiration the dissatisfaction or distaste with the superficial experiences of a mere physical life grows. When this distaste or dispassion,

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(Vairagya), becomes a conscious urge we have then take direct step in spiritual Sadhana.

But we must always bear in mind that our present is only a continuation of our past life. It is not a new altogether that we are leading now abruptly with a q fresh beginning, but is the continuation of a series. It just one rung in the ladder of our evolution.

So no two lives start from the same point of evolut each one has his own starting point determined by his past life. Some come more evolved, some less, but all hu lives have a common natural urge to evolve into a hig spiritual life.

If to our understanding there is anywhere retrogress it is not the rule, but exception or even then it has a purpose, an aim at a rapid progress with a redoubled fo of endeavour.

Another fundamental principle, we have to bear in m is *that the forces, which manifest and unveil themselves evolution are cumulative in their power and effect.*

At first embodied in the stone, in the mineral w they grow and putting forth a little more strength comp their course of unfoldment in the mineral world. Having t become too strong for the mineral they press onwards to vegetable world.

There again they unfold more and more of their p until they become too mighty for the vegetable world enter into the animal world. Again after expanding t consciousness within and gaining experience from the an world they overflow the limits of the animal and appear human beings.

In the human being they grow and accumulate ever-increasing power of consciousness, and exert their p of self-consciousness against the barrier,—the veil of M getting mastery of their physical and mental sheath they to enter into the supra-mental plane of consciousness.

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last process of evolution is called Yoga.

Yoga literary means joining or to join. In Yoga a man tries to join his own individual consciousness with the Universal Consciousness or Cosmic Consciousness.

In fact when we come to this shortest cycle of evolution which is called Yoga the man has behind him the whole of the forces accumulated in his human evolution and it is the accumulation of these forces which enables him to make the passage so rapidly. This Hindu conception of the eternal evolutionary process prevailing in the universe is not unique. Mystics in Islam and in Christianity have also given poetic expressions to it.

The Sufi declared several centuries ago:
"I died as mineral and became a plant.
I died as plant and rose to animal.
I died as animal and I was man.
Why I should fear? When was I less by dying?
Yet once more I shall die as man, to soar
With angels blest, but even from angelhood
I must pass on: all except God, perish.
When I have sacrificed my angel soul
I shall become what no mind ever conceived.
Oh let me not exist. For non-existence
Proclaim in organ tones: To Him we shall return."

Mystics of Islam.

Similar idea has been expressed in the vivid stanzas in Thomson's City of Dreadful Night:

"Infinite aeons era our kind began
Infinite aeons after the last man
.....
.....
If one is born a certain day on earth
All times and forces tended to that birth
Not all the world could change and hinder it."

Another most important thing to remember is that we

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connect all our Yoga process with the unfoldment of c sciousness every where, else we shall not understand it all.

We have to bear in mind, as stated above, that it is the inherent force of Its consciousness that the One becomes immanent in all animate and inanimate objects; the laws of evolution or unfoldment of consciousness in universe are exactly the same as the laws of Yoga.

In other words the principles whereby consciousness folds itself in the great evolution of humanity are the s principles that we take in Yoga and deliberately apply the rapid unfolding of our own consciousness. This r progress becomes possible to a human being because w he reaches the high scale of mankind his consciousness de lops into what is called *self-consciousness*, and which a kens in him the sense of "I"-ness.

This "I"-ness in man is a baby ego which as a uni consciousness has to grow and expand itself to get fin coincide, so to say, with the Universal consciousness of Cosmic Ego,—our Ishwara; this merging of the indivi ego consciously into Cosmic Ego is the aim and end of Yoga.

Yoga is thus a science, an applied science, i.e. a syste tised collection of the laws of nature applied rationally bring about a definite end, that end being the unfoldmen the whole of our consciousness on every plane of existence

We study the laws of the unfolding of conscious in the Universe, we then apply them to a particular c and that case has to be our own, we cannot apply to other. They must be self-applied. That is a very def principle to grasp.

So Yoga, is an art is the rational application of the of the unfolding of consciousness self-applied in an in dual case. But before we proceed to discuss the various cognised methods of Yoga let us try to understand someth

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about the Spirit or consciousness which is our real Self and about the matter which envelops it and with which we so often identify our real Self.

Basic Characteristic of Consciousness

We have to understand clearly at the outset that while consciousness of existence never changes, but beyond it all is change. In other words the great characteristic of consciousness is change, but with a background of stability that it *is*.

It is the pivot of self-existence round which all changes are ever circling. Although it is only by the changes that consciousness becomes self-consciousness, still any change of place does not change the consciousness itself, it only changes its states within itself, the unit of consciousness remaining as the pivot.

In matter, on the other hand, every change is brought about by change of place or position. In short a change of consciousness is a change of state, while a change of matter is a change of place or position. Moreover every change of state in consciousness is related to vibrations of matter in its vehicle.

SPIRIT AND MATTER AND THEIR ETERNAL RELATION

To an Indian Yogi, Spirit and Matter are not only the two phases of the One Reality, but by a subtler analysis of the relation between them, he sees and realises that there is no change in consciousness however subtle that has not appropriated to it a vibration in matter; similarly there is no vibration in matter however swift or delicate which has not correlated to it a certain change in consciousness. So that between the Self and its sheaths there is this invariable relation; the change in consciousness and the vibration in matter and vice verse.

The Indian Yogi understands and realises that the Spirit is the crown of universal existence; Matter is its basis;

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Mind is the link between the two. Spirit is that which is eternal; Mind and Matter are its workings.

Spirit is that which is concealed and has to be revealed; mind and body are the means by which it seeks to reveal itself.

Spirit is the image of the Lord of Yoga; mind and body are the means He has provided for reproducing that image in phenomenal existence. In short all Nature is an attempt at a progressive revelation of the concealed Truth, a more and more successful reproduction of the divine image.

But what Nature aims at for the mass in a slow evolution, Yoga effects for the individual by a rapid revolution. But their aim is one in the end.

Transcendence of Nature in Yoga

In one respect Yoga exceeds the normal operation of cosmic Nature and climbs beyond her. For the aim of the Universal Mother Shakti is to embrace the Divine in her own play and creations and there to realise It. But in the highest flights of Yoga she reaches beyond herself and realises the Divine in Itself exceeding the universe and even standing apart from the cosmic play.

Yet it is always through something which she has formed in her evolution that Nature thus overpasses her evolution. And always it is the individual, the Self conditioned in experience by Nature and working through her formation that attains to the Self unconditioned, free and transcendent.

The three Prerequisites of Yoga

In practice three conceptions are necessary before there can be any possibility of Yoga; there must be, as it were, three concordant parties to the effort,—God, Nature and the human soul, or to put it in abstract language, the Transcendental, the Universal and the Individual.

If the individual and Nature are left to themselves, the one is bound to the other and unable to extricate her (nature)

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lingering march. Something transcendent is needed, which will act upon us and her, attracting us upward to Itself and securing from her by good grace or by force her consent to the individual ascension.

It is this truth which makes necessary in every philosophy of Yoga the conception of Ishwara, Lord, Supreme Self, towards whom the effort is directed and who gives the illuminating touch and its strength to attain.

For the contact of the human and individual consciousness with the divine is the very essence of Yoga. Yoga is in fact the realisation of the union of that which appears or has become seperated in the play of the universe with its own true self origin and universality.

The type of Yoga is determined by the point of Contact

The contact may take place at any point of the complex and intricately organised consciousness which we call our personality. And according to the point of contact that we choose will be the type of the Yoga that we practise.

Ascending order of the points of Contact

For if, leaving aside the complexities of their particular processes, we fix our regard on the central principles of the chief schools of Yoga still prevalent in India, we find that they arrange themselves in an ascending order which starts from the lowest rung of the ladder,—the body, and ascends to the direct contact between the individual soul and the transcendent and universal Self.

We see, then, that from the psychological point of view, (and Yoga is nothing but practical psychology), the conception of Nature from which we have to start is only the self-fulfilment of the Purusha through his Energy.

Twofold Nature and their different Qualities

But the movement of Nature is two fold, higher and lower. The lower Nature, that which we know and are, and

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must remain so long as the faith in us is not cha
acts through limitation and division, is of the nature of
rance and culminates in the life of the ego; but the hi
Nature, to which we aspire, acts by unification and t
cendence of lim tion, is of the nature of Knowledge
culminates in the life divine.

The passage from the lower to the higher is the ai
Yoga and this passage may effect itself by the rejectio
the lower and escape into the higher or by the transform
of the lower nature and its elevation to the higher na
It is the latter that must be the aim of the integral Yog

Whilst man corporally is in the most intimate relatio
with the physical realm over which he has seen fit to e
cise a little dominion and to which, in a sense, he is inde
for his earthly existence, he is however in his inner self lin
to the invisible Spirit, the real source of all power of his l
life and mind,—his real self.

LIFE AND YOGA

The two Necessities of Nature's Workings

As Sri Aurobindo has observed in his Introductio
"The Synthesis of Yoga", there are two necessities of Nat
workings which seem always to intervene in the gre
forms of human activity, whether they belong to our o
nary field of movement or seek those exceptional spheres
fulfilment which appear to us high and divine."

"Every such form tends towards a *harmonised compl*
and totality which again breaks apart into various cha
of special effort and tendency, only to unite once more i
large and more pussiant synthesis."

"Secondly, development *into forms is an imperative*
of effective manifestation; yet all truth and practice too s
ly formulated becomes old and loses much, if not all, o
virtue; it must be constantly renovated by fresh streams

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the spirit revivifying the dead or dying vehicle and changing it, if it is to acquire a new life. *To be perpetually reborn is the condition of a material immortality.*"

Man lives mostly in his surface mind, life and body but, as stated above, there is an inner being within him with greater possibilities to which he has to awake.

The first process of Yoga is therefore to open the ranges of this inner being and to live from there outward, governing his outward life by an inner light and force. In doing so he discovers in himself his true soul which is not this outer mixture of mental vital and physical elements but something of the Reality behind them, a spark from the one Divine Flame.

The Object of Yoga

It is part of the foundation of Yoga to become conscious the great complexity of our nature, see the different forces that move it and get over it a control of directing knowledge.

Yogic Consciousness

In fact what we mean by Yoga is getting into a consciousness by which one is no longer limited by the small ego, personal mind, personal vital and body, but is in union with the Supreme Self or with the universal (cosmic) consciousness or with some deeper consciousness in which one is aware of one's own inner being and of the real truth of existence.

Yogic Shakti

In this Yogic consciousness one is not only aware of things, but of forces, not only forces, but of the conscious being behind the forces. One is aware of all this not only in oneself but in the universe.

There is a force which accompanies the growth of this Yogic new consciousness and at once grows with it and helps it to come about and to perfect itself. This force is the *Yoga-Shakti*. It is asleep in all the *centres* (Chakras of our

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inner being and is coiled up at the base, what is c in the Tantras the *Kundalini Shakti.* It is also above us, a in our head as the Divine Force, not coiled up there awake, scient, potent, extended and wide; it is waiting for manifestation and to this divine Force we have to ourselves.

Yogic Mind Force

When it manifests and acts in the physical or in vital it is apparent there as a *Yogic body-force* or a *life-f* In the mind it manifests itself as a *divine mind-force* universal *mind-force* and it can do everything that the sonal mind cannot do; it is then the Yogic mind-force.

In the process of Yoga the centres (Chakras) have a fixed psychological use and general functions which all their special powers and functionings.

Various Centres of Shakti

The *Muladhara* at the base of the spine governs physical down to the subconscient; the abdominal centre verns the lower vital; the navel centre governs the l vital; the heart centre governs the emotional being; throat centre governs the expressive and externalising the centre between the eye-brows governs the dynamic will, vision, mental formation; the centre in the cerebe the thousand-petalled lotus, commands the higher thi mind, houses the still higher illumined mind and at the est opens to the intuition through which or else by an flooding directness the overmind can have with the communication or an immediate contact.

Principle of Yoga

Thus the principle of Yoga is the turning of one all powers of our human existence into a means of re our real Self, all aim in their own way at a union of of the human soul with the Supreme Spirit.

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In dealing with the subject of Yoga and in discussing the various means or recognised path by which Yoga may be attained reference to some of the teachings of Gita appears to us almost indispensable, as Gita is essentially a scripture of Yoga, a Yoga Shastra; this scripture is believed to have been given by the Lord of Yoga Himself.

In the mind of the Lord of Yoga, Yoga seems to have connoted something very different from the common idea of secluding yourself from men, from sitting in a cave in a jungle isolated from men. That has its place, its utility, in human evolution. It is indeed a stage in human progress.

But Yoga, as taught by the Lord in the Gita is something different from that. The Yoga of the Gita as has been aptly observed by Sri Aurobindo, in his "Essays on Gita", is a large, flexible and many-sided system with various elements, which are all successfully harmonised by a sort of natural and living assimilation, and of these elements the purely subjective method of Patanjali's Rajayoga is only one and not the most important and vital.

This Yoga of Gita does not adopt any strict and scientific gradation, but is a process of natural soul-development; it seeks by the adoption of a few principles of subjective poise and action to bring about a renovation of the soul and a sort of change, ascension or *new birth out of the lower nature into the divine.*"

Gita's Meaning of the Word "Yoga"

According to the teachings of the Gita Yoga proceeds by works; it is in its first principle Karmayoga; but it is evident that the word "Karma" has been used in a very wide sense, and that by *Yoga is meant the selfless devotion of all the inner as well as the outer activities as a sacrifice to the Lord of all works, offered to the Eternal as Master of all the soul's energies and austerities.*

From the whole teaching of the Gita it seems that Yoga is the practice of the Truth of which Jnana or Knowledge

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gives the vision, and its practice has for its motive-powe spirit of illumined devotion, a calm and fervent consecra to that which Knowledge sees to be the Highest.

Gita's Yoga starts from the notion of the Divine Ishwar, Lord of the operations of Prakriti and theref superior to them, and its logical culmination is not cessa of works but the soul's superiority to them and freedom e though doing all works.

The real goal of the Yoga is then a living and self-c pleting (union with the Supreme Purusha, (Purushottama), is not merely a self-extinguishing immergence in the im sonal Being.

"To raise ourselves, our whole existence to the Di Being, to dwell in Him, to be one with Him, unify our ind dual consciousness with his, to make and transform our lo nature a reflection of his perfect nature, to be inspired in thought and sense wholly by the divine knowledge, to moved in will and action utterly and faultlessly by the di will, and to lose in his love and delight all our desire the true goal and the last sense of human living and culmination of our progressive sacrifice of works. For remains to the end the Master of works and the soul sacrifice."

This gospel of the Gita reposes upon the fundame Vedantic truth, as stated in the very beginning of our cussion, that all being is the one Brahman and all existe the wheel of Brahman, a divine movement opening out f the One supreme Being and returning to Him.

To start with and in order to found this integral k ledge, the Gita makes that deep and most important dis tion which is the practical basis of all its Yoga, the dis tion between the *two Natures, the lower* and *the higher* phenomenal and the spiritual Nature.

The higher principle, a nature of spirit is a sup nature of the Divine which is the real source of cosmic

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tence and its fundamental creative force and effective energy and of which the lower phenomenal Nature is only a derivation and a dark shadow. In this highest dynamic Purusha and Prakriti *are one.*

This supreme Prakriti is not merely a presence of the power of the spiritual status. It is much more; it is the integral conscious-power of the supreme Being, Chit-Shakti, which is behind the self and the cosmos. In the immutable Self it is involved in the Spirit; it is there but in *nivritti* or a holding back from action; in the mutalle self and the cosmos it comes out into action in *pravritti* going forth.

In fact the Gita speaks of three Purushas or rather a triple status of the Purusha. They are the *Kshara*, the *Akshara* and the Uttama. *Kshara*, the mobile the mutable is Nature,—Swabhava, it is the various becomngs of the soul; It is the Purusha multiple not apart from, but in *Prakriti*.

Akshara, the immobile, the immutable, is the silent and inactive self; it is the inactive Purusha free from Prakriti and her works, it is the unity of the divine being witness of Nature, but not involved in its movement.

The *Uttama* is the Lord, the Supreme Brahman, the supreme Self, who possesses both the immtable unity and the mobile multiplicity.

These are the three conceptions of which we have spoken above as the Transcendental, the Universal and the individual.

We have always to keep in mind the two great doctrines which stand behind all the Gita's teachings with regard to the soul and Nature,—the Vedantic truth of the threefold Purusha and the double Prakriti of which the lower is the Maya of the three Gunas and the higher is the divine nature and the true soul nature.

The lower Prakriti of the three modes (Gunas) is the inconscient, the apparent; in the lower natre each being appears as the ego, and in the higher or divine Nature, which is conscient and supreme and which has become the individual soul, the Jiva is the Individual Purusha.

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In other words multiplicity is part of the spiritual ... of the One. The individual soul in the creation is a ... manifestation of that One, "Mamaiva amshah," and it ... ses all his powers. It descends into the lower being; ... draw back from that lower nature and know itself a ... silent Purusha free from all action. It can rise abo... three Gunas and be liberated from the bondage of actio... possess action, even as the Ishwara does, and by the a... tion of the Supreme, the Purushottama, and union wit... it can enjoy wholly its divine nature.

Such is the analysis, not confining itself to the ar... cosmic process but penetrating into the occult secrets o... perconscious nature, by which the Gita founds its sy... of Yoga, its synthesis of knowledge, works and devoti...

The Gita states that all practices that lead to ... which make a man harmonised by Yoga, have only th... result; that being "harmonised by Yoga", seeth the ... abiding in all beings, all beings in the self, everywhe... seeth the same.

Who then is the Yogi? The Yogi is the man who ... sing the unity lives it. Now the means for attaining ... are not exactly the same for every man. Hence we spe... the different methods of Yoga.

YOGA OF SYNTHESIS

But what did Lord Sri Krishna say when summi... his teachings in Yoga. He said "The Yogi is greater ... the ascetic, he is greater than even the wise (Jnani). ... Yogi is greater than the man of action. (Chapter VI.

The perfect Yogi is greater than the men on any ... the separated paths, greater than the men who are tr... one or the other or the third of these three paths tha... to complete Yoga; greater than the Karmayogi, the ... and the devotee, for he sums up their separate characte... all within himself in perfect equilibrium, and is none ... particular because he is all together. We thus see tha...

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Essence of Yoga consisted in the realisation of the Unity, so that standing on that stable rock of Unity the Yogi could carry on all his activities from that well equilibrated poise.

This integral turning of the soul towards God is at the root of the synthesis of the Yoga of *work* of *knowledge* or Jnana and of Bhakti or Devotion.

Yoga as such is the practice of the Truth of which Jnana or Knowledge is the vision, and its practice has for its motor-power a spirit of illumined devotion of calm and fervent concentration to that which knowledge sees to be the Highest One.

It is this view of Yoga that can alone form the basis for a sound and rational basis of Yogic methods. Yoga then ceases to appear something mystic and abnormal which has no relation to the ordinary processes of the World-Energy or the purpose she keeps in view in her two great movements of subjective and objective self-fulfilment.

We see in India that a Yogin tends to draw away from the common existence and lose his hold upon it; he tends to acquire wealth of spirit by an impoverishment of his human activities, the inner freedom by an outer death.

No synthesis of Yoga can be satisfying which does not, in its aim, reunite God and Nature in a liberated and perfected human life, or in its method, not only permit but favour the harmony of our inner and outer activities and experiences in the divine communication of both.

The true and full object and utility of Yoga can only be accomplished when the conscious Yoga in man becomes, like the subconscious Yoga in Nature, outwardly contermi-nous with life itself and we can once more, looking out both on the path and the achievement declare in a more perfect and revealing manner that *"All life is Yoga."*

An integral and synthetic Yoga needs especially not to be bound by any definite written or traditional method or rule; for while it embraces the knowledge received from the

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past, it seeks to organise it anew for the present and future.

An absolute liberty of experience and of the restate of knowledge in new terms and new combinations is condition of its self-formation.

For Yoga has long diverged from life and the an systems which sought to embrace it are expressed in te no longer wholly accessible, nor the forms into which they thrown applicable any longer.

Therefore the Shastra of our Yoga must provide fo infinite liberty in the receptive human soul. A free ada bility in the manner and type of the individual's accep of the Universal and Transcendent into himself is the condition for the full spiritual life in man. Meanwhile ce general lines have to be formed which may help to guide thought and practice of the Sadhaka.

There are for instance some definite qualifications the probationary disciple must set himself to acquire as conditions of his full discipleship. They are not asked in perfection, but they must be sincerely striven for partially gained before initiation is permitted.

The first of these is the discrimination between the and the unreal which has already been dawning on the of the student, and which drew him to the Path on whic has now entered.

The second qualification is indifference, calculated determined, to external things which follows naturally wake of discrimination between the real and unreal. The of a disciple are generally lives of storm and stress, in that the qualities which are normally evolved in a long cession of lives may in him be forced into swift growth quickly brought to perfection. As he alternates rapidly peace to storm, from rest to toil, he learns to see in changes the unreal forms, and to feel through all a s unchanging life.

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While the disciple is thus gaining in insight and stability he works also at the development of the third qualification, the six mental attributes which in Sanskrit are technically termed as:—

1. Shama; control of thought.
2. Dama; control of conduct.
3. Uparati; tolerance.
4. Titaksha; endurance.
5. Shraddha; faith
6. Samadhana; balance of mind, equilibrium.

Having attained in some measure the aforesaid six mental attributes the disciple has further to develop the fourth qualification, the deep intense longing of the soul for liberation, that yearning of the Individual Soul towards union with the Universal and Transcendent. This adds the last touch to his readiness to enter into full discipleship, for once that longing has definitely asserted itself and dominated the consciousness, it can not be eradicated. This intense longing for liberation is termed *Mumuksha*.

Henceforth the life of the disciple is not to be the life of separateness; it is to be offered up on the altar of humanity, a glad sacrifice of all he is, to be used for the common good.

The process of the integral Yoga has thus three stages, not indeed sharply distinguished or separate, but in a certain measure successive. *First*, there must be the effort towards at least an initial and enabling self-transcendence and contact with the Divine; *next, the* reception of that which transcends, that with which we have gained communion, into ourselves for the transformation of our whole conscious being; *thirdly* the utilisation of our transformed humanity as a divine centre in the world.

In terms of Yoga these three stages are commonly known as:—

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1. Purification
2. Concentration
3. Meditation or Realisation.

In the practical development, each of the three s has its necessity and utility and must be given its t its place. It will not do, it can not be safe or effecti begin with the last and highest alone. Our ego, boasti freedom, is at every moment the slave and puppet of c less beings, powers, forces, influences in universal N

The self-abnegation of the ego in the Divine is its fulfilment, its surrender to that which transcends, it liberation from bonds and limits and its perfect freedo

For even if we from the beginning recognise in and heart the Supreme, there are elements of the n which long prevent the recognition from becoming realis And without realisation our mental belief cannot beco dynamic reality; it is only a figure of knowledge, not a truth, an idea, not yet a power.

Whatever be the path a Sadhak adopts for the perfe that comes from the practice of Yoga, it can best be att by the combined working of the four great instrument

1. The basic knowledge of the truths, principles wers and processes that govern the realisation o *Shastra*, our Code.
2. A patient and persistent action on the lines down by the knowledge, the force of our per effort,—our *utsaha*.
3. The uplifting of our knowledge and effort ini domain of spiritual experiences under the suggestions, example and influence of the Te our *Guru*.
4. The instrumentality of Time—*Kala*, for in all there is a cycle of their action and a period divine movement. *Time* is a great factor in rev things.

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The supreme Shastra of the integral Yoga is the eternal Veda, the Knowledge lying hidden in the heart of every thinking and living being. The lotus of the eternal knowledge and the eternal perfection is a bud closed and folded up within us.

Nothing can be taught to the mind which is not already concealed as potential Knowledge in the unfolding soul of the creature. So also all perfection of which the outer man is capable, is a realising of the eternal perfection of the Spirit within him.

We come to know the Divine and become the Divine because we are That already in our secret nature. Tat Twam asi.

All teaching is a revealing, all becoming is an unfolding; ordinarily, the Word from without, representative of the Divine, is needed as an aid in the work of self-unfolding and may be either a word from the past or the more powerful word of the living Guru.

The progressive Self-manifestation of Nature in man, is evolution, must necessarily depend upon three successive elements:—

(a) That which is already evolved.

(b) That which is persistently in the stage of conscious evolution.

(c) That which is to be evolved and may perhaps, be already displayed if not constantly, then occasionally or with some regularity in recurrence.

That which *Nature* has evolved for us and has finally founded for us, is our *bodily life*. She has effected a certain combination and harmony of the two most fundamentally necessary elements of our action and progress on Earth, *matter*, which is our foundation and the first condition of our energies and realisations, and the *Life-Energy* which is our means of existence in a material body and the basis here even of our mental and spiritual activities.

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If, the body is the instrument and first means o high movements for the fulfilment of the right law o nature, then no integral Yoga can ignore the body o make its anulment or its rejection as a necessary st a perfect spirituality. So we have prevalent in India system of *Hatha Yoga*, which has selected the odby an vital functionings as its instruments of perfection and sation.

Hatha Yoga is a powerful, but difficult system of where the whole principle of action is founded on an int connection between the body and the soul.

To quote Sri Aurobindo:—"The body is the key body is the secret both of bondage and release, of a weakness and of Divine power, often obscuration of the and soul and also of their illumination, of subjective to and limitation and of self-mastery of death and of im tality. In fact the whole aim of the Hatha Yogin m summarised as an attempt by fixed scientific proces give to the soul in the physical body the power, the the purity, the freedom, the ascending scales of sp experience which would naturally open to it, if it dwel in the subtle and developed causal vehicle."

The processes of Hatha Yoga are scientific in the that they are based on definite experience of natura and their workings, and give, when rightly practised, well tested results. In fact, Hatha Yoga is, in its ow a system of Knowledge, but while the proper Yoga of K ledge is a *philosophy of being* put into spiritual prac psychological system, this Hatha Yoga is a *science of* a psycho-physical system. Both produce physical, psych spiritual results. Hathayoga, also is a path, though long, difficult and meticulous movement to the Supre

The two main members of the physical discipline Hatha Yoga are:—

(a) *Asana*:—The habituating of the body to certain of immobility

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(b) *Pranayama*:—The regulated direction and arrestation of the vital currents of energy in the body, (Sthula Prana), by the exercises of breathing.

Our physical being is made up of two elements, the physical and the vital, *the body* which is the apparent instrument and the basis, and *the life-energy*, Prana, which is the power and the real instrument. Both of these instruments are now our masters.

We are subject to our body and also to our life-energy, it is only in a very limited degree that we can, though souls, though mental beings, at all pose as their masters.

We are not only bound by our poor and limited physical nature and consequently by a poor and limited life-power, but are subject to their constant impurity, which renews itself every time it is rectified and to all sorts of disorders, maladies some normal and other abnormal.

With all this Hatha Yoga has to deal, all this it has to overcome; and it does it mainly by these two methods, complete and cumbrous in action, but simple in principle and effective.

Basic Idea of Asanass

The Hatha Yogic system of Asanas has at its basis two profound ideas:-

First, that of *Control by physical immobility*,

The Second, is that of *power by immobility*.

The power of physical immobility is as important in Hatha Yoga as the power of mental immobility in the Yoga of Knowledge or Raja Yoga.

The Yogic passivity, or inactivity whether of mind or body, is a condition of the greatest increase, possession and regeneration of energy, it is not a seeking after the listless passivity of inertia.

The normal activity of our minds and bodies is for the most part [illegible] restlessness, full of waste and rapid-

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ly tentative expenditure of energy; very little of it is selec for the workings of the self-mastering will, the rest is was from that point of view.

The Hatha Yogi has to bring about a well regulat poise of status and action of the body and the life ener and to get rid of the restlessness imposed on the body, a to force it to hold the Pranic energy. This he does by t practise of *Asanas*.

The immobility of the Asanas is not that of a cessati and diminution of energy by inertia, but of a great increas in-pouring and circulation of force.

When the Asanas are conquered the body becomes i creasingly capable of holding whatever amount of increas vital-energy is brought to bear upon it without needing t spill it out in movement so that the body of this perfecte Hatha Yogin is capable of feats of endurance, force, infati gued expenditure of energy of which the normal physica powers of man in their highest would be incapable.

The life-energy, thus occupying and operating in a powe ful unified movement on the tranquil and passive body be comes a much greater and more effective force. All thi however is only a basic physical power and freedom.

Pranayama:

The higher use of Hatha Yoga depends more intimatel on Pranayama. *Pranayama,* starting from the physical im mobility and self-holding which is secured by Asanas deal more directly with the subtler vital parts, the nervous syster to circulate the life-energy through all the nerves withou obstruction, disorder or irregularity to acquire a complet central of its functions, so that *the mind and will of the so* inhabiting the body may be no longer subject to the body or life or their combined limitations.

The Prana has according to Yoga Science a five-fol movement pervading all the nervous system and the whol material body and determining all its functionings

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Hatha Yogin seizes on the outward movement of the respiration as a sort of key which opens to him the central of all these five powers of Prana.

He becomes sensitively aware of their inner operations, mentally conscious of his whole physical life and action. He is able to direct the Prana through all the nerve-channels (Nadis) of his system. He becomes aware of its action in the Chakras (ganglionic centres) of the nervous system and is able to open it up in each beyond its present limited, habitual and mechanical workings.

He gets in short, a perfect control of the life in the body in its most subtle nervous as well as in its grossest physical aspect even over that in it which is at present involuntary and out of the reach of our observing Consciousness and Will.

All this however is still a mere basis, the outward and inward physical conditions of the two instruments used by the Hatha Yoga.

There still remains the more important matter of the psychical and spiritual effects to which they can be turned. This depends on their connection between the body and mind and spirit and between the gross and the subtle body on which the system of Hatha Yoga takes its stand. Here it comes into line with Raja Yoga, and a point is reached at which a transition from the one to the other can be made.

RAJAYOGA

As the body and the Prana are the keys to all the closed doors of the Yoga in Hatha Yoga, so is *the mind* in Raja-Yoga. But since the dependence of the mind on the body and Prana is obvious and admitted, therefore the practice of Asana and Pranayama is also included in the system of Raja Yoga.

We can easily see how largely a man, even though in his being an embodied soul, is in his earthly nature the physical and vital being and how, his mental activities seem to

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depend almost entirely on his body and his nervous sys
The psycho-physical science of Yoga takes account of
fact that the physical is a sort of reproduction in gross f
of the psychical and mental body.

This psychical or mental body, which the soul keeps
after death, has also a subtle Pranic force in it corresp
ing to its own subtle nature and substance,—for where
there is life of any kind, there must be the Pranic ener
and a substance in which it can work, and this force
directed through a system of numerous channels, ca
nadis,—the subtle nervous organisation of the psychic b
which are gathered up into seven centres called technic
lotuses or circles, and which rise in an ascending scale to
summit where there is a thousand-petalled lotus from wh
all the mental and vital energy flows.

Each of these lotuses is the centre and the storing-ho
of its own particular system of psychological *powers, en*
gies and operations,—each system corresponding to a pl
of our psychological existence,—and these flow out and ret
in the stream of the *Pranic energy* as the course through
Nadis,—channels.

This arrangement of the psychic body is reproduced
the *physical* with the spinal column as a rod and the ga
lionic centres as the Chakras which rise up from the bott
of the column, where the lowest of the Chakras is attach
to the brain and find their summit in the Brahmarandhra
the top of the skull.

These Chakras or centres however, are in physical b
of man closed or only partly open with the consequence t
only such powers and *only so much* of them are active
him as are sufficient for his ordinary physical life, and
much mind and soul only is at play as will accord with
needs.

This is the real reason looked at from the mechani
point of view, why the embodied soul seems to depend
the bodily and nervous life,—though the dependence
neither so complete nor so real as it seems.

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As the whole energy of the soul is not at play in the physical body and life, and the secret powers of the mind are not awake in it, the bodily and nervous energies predominate. But all the while the supreme energy is there, asleep, it is said to be coiled up and slumbering like a snake in the lowest of the Chakras in the Muladhara. It is called the *Kundalini Shakti.*

When by Pranayama the division between the upper and lower Prana-currents in the body is dissolved, this Kundalini Shakti is stirred and awakened, it uncoils itself and begins to rise up like a fiery serpent breaking open each lotus or Chakra as it ascends until the Shakti meets the *Purusha* in the Brahmarandhra in a deep Samadhi or Union.

In other words it means that the real energy of our being which is lying dormant and inconscient in the depths of our vital system is awakened by the practice of Pranayama and in its expansion it opens all the centres of psychological being in which reside the powers and the consciousness of what would be now called perhaps our subliminal-self.

Thus by the thorough and unremitting practice of Pranayama the Hatha Yogin attains in his own way the psychic and spiritual results which are pursued through more directly psychical and spiritual methods in other Yogas.

Raja Yoga therefore also uses the Pranayama and for the same principal psychic purposes as the Hatha Yoga, but being in its whole principle a psychical system, it employs it only as one stage in the whole series of its practices,—It does not start with Asana and Pranayama, but insists first on a moral purification of the mentality. This system of purification is divided under two heads,—five *Yamas* and five *Niyamas.*

The first are rules of moral self-control and purity such as truth-speaking, abstinence from injury,—Ahimsa etc., and *Yama* is largely any mental self-discipline by which the Rajasic Egoism and its passions and desires in the human being are conquered and eliminated.

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The Science of Raja Yoga has as its basic princip *the control of mind.* It aims at first to clear away all me rubbish and encumbrances—to conduct a "mental cleanin as it were and to secure a clear, clean healthy mind. T object being to create a Sattwic calm, purity and prepa tion for concentration upon which the secure pursuance the rest of the Yoga be founded.

By means of *Concentration* the Yogin brings the m in full harmony with the will. Concentration and Will-pow are the means by which the Raja Yogins manage and dire their vigorous, healthy minds, and master the material wor acting positively upon Energy and Matter—This control e tends to all planes of Existence.

Even the spiritual mind is mastered. Many of the se rets of Existence and Being,—many of the riddles of t Universe,—are answered and solved.

Raja Yogic concentration consists of four stages:—

(i) It commenses with the drawing both of the mi and senses from outward things (ii) then it pr ceeds to the holding of the one object of concentr tion to the exclusion of all other ideas and men activities; (iii) then to the prolonged absorption the mind in this object, and (iv) finally to the co plete ingoing of consciousness by which it is lost all outward mental activity in the oneness of Sam dhi.

These four stages of concentration are technically term in Sanskrit as:—

1. *Pratyahara*—the art of making the mind introspe tive or turned inward upon itself.
2. *Dharana or Concentration*—It is a focusing of t mind on a certain object or idea or symbol. Th focusing of the mind requires a focusing or bringi to a centre of the Will.

The *Will* is like the general-in-chief in the constitu of a human being. Like the general-in-chief, its place

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every shere in the field of action. The Will is back of all doing—mental and physical. The Will is always in the centre of the Ego, it does not change its seat. but forces the mind to all parts and in all directions.

There is a difference between will and desire. Desire is guided from without, by the attraction of External objects, will is guided from within, by reason or by the direct intuition of the man.

In our higher nature the will is the executive power of our Jeva and in the lower it is the director of the Prana or vital force.

3. *Dhyana.* The essential achievement of the Will, when it is most voluntary, is to attend to a difficult object, and *hold it fast* before the mind. Effort of attention is the essential phenomenon of the Will. The first step towards the development of the Will lies in the exercise of *attention.*

The "I" is the man behind the light, and the Will is the reflector, the light being the *attention.* It is the secret that lies at the basis of the Science of Raja Yoga, and the Yogi Masters have attained a degree of Concentrated Will and Attention that would be inconceivable to the average" man on the street".

Samadhi

This prolonged attention or absorption of the mind in the object of concentration is *Dhyana,* and finally *Samadhi,* the complete ingoing of the Consciousness by which it is lost to all outward mental activity in the oneness is *Samadhi.*

The real object of this mental discipline is to draw away the mind from the outward and the mental world into union with the divine Being. But in the Raja Yogic Samadhi there are different grades of status:—

(a) That in which the mind, though lost to the outward objects, still muses, thinks perceives in the world of thought.

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(b) That in which the mind is still capable of prin thought-formations, and

(c) That in which, all out-darting of the mind even w in itself having ceased, the soul rises be thought into the silence of the incommunicable ineffable.

But in the integral Yoga of synthesis we aim indeed the Highest, the source of all, the Transcendent but no the exclusion of that which it transcends, rather as the so of an established experience and supreme state of the which shall transform all other states and remould our sciousness of the world into the form of its basic secret Tr

Bhakti Yoga

We have stated that the principle of Yoga is to Godward all or any of the powers of the human conscious so that through that activity of the being there may be tact, relation and union with the Supreme and Transcend Being.

In Bhakti Yoga it is the emotional nature that is the instrument. Its main principle is to adopt some hu relation between man and the Divine Being by which human soul may at last be wedded to and grow one with in a passion of divine Love.

Bhakti Yoga supplies the craving of the human h for the love for, and of, the supreme Being, which cra manifests itself in what we call the "religious instinct the instinct to worship.

All men have this instinct manifested in various fo Even those who style themselves "free-thinkers," "agnost as well as those who deny the existence of God at all, who accept the intellectual conceptions of the materia feel this instinctive urge and manifest it in the love "Nature" or Art or Music, little dreaming that in doing they are still loving and practically worshipping some o manifestations of the God they deny.

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It is with such a view that all feelings with which religion approaches the worship, service and love of God, the Yoga admits, if not as its final accompaniments, yet as prepatory movements of the emotional nature. In fact we fail to see how one may avoid being a Bhakti Yogi, if he studies any branch of Yoga.

To know God is to love Him, and the more we know Him, the more we must love Him. And, likewise, to know ourselves is to love God, for we perceive our relation with Him. And the more we develop ourselves, the more we find ourselves filled with a love of the Supreme Being.

So far, then, all Yogic experience is agreed. But the Yoga of Bhakti goes further; it attributes to this Supreme Being a Personality and human relations with the human being. In this Yoga the human being approaches the Divine Being by means of his humanity, with human emotions, as he would approach a fellow-being but with more intense and exalted feelings; and not only so, but the Divine also responds in a manner answering to these emotions.

In that possibility of response lies the whole question; for if the Divine is impersonal, relationless and featureless, no such reponse is possible and all human approach to it becomes an absurdity. Even if the Supreme be capable of relations with us but only of impersonal relations, religion is robbed of its human vitality and the path of Devotion ceases to be effective or even possible.

But both religion and Bhakti Yoga insist on a closer and warmer worship than an impersonal relation by way of aspiration to lift our souls to its tranquil Being. The Yoga of devotion aims at a divine fulfilment of the humanity in us as well as of the impersonal part of our being; it aims at a divine satisfaction of the emotional being of man.

This demand can not be condemned as irrational, for if the supreme and universal Being did not take any delight in us, it is not easy to see how we could have come to being,

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or could remain in being, if he does not at all draw towards Him,—a divine seeking of us;—there would seem to be no reason in Nature why we should turn from the round of our normal existence to seek Him.

Therefore, that there may be at all any possibility of a Bhakti Yoga or for the matter of that of any other Yoga, we must assume as postulated in the very beginning of our writing, first that the supreme Being is not an extraction of state of existence, but a conscious Being; secondly, that He meets us in the universe and is in some way immanent in it as well as its source,—otherwise, we should have to go out of cosmic life to Him; thirdly, that He is capable of personal relations with us and must therefore be not incapable of personality; finally that when we approach Him by our human emotions we receive a respose in mind.

This does not mean that the nature of the Divine is precisely the same as our human nature though upon a larger scale, or else God is not an ideal man. God is not and cannot be an ego limited by his qualities as we are in our normal consciousness. But on the other hand our human consciousness must certainly originate and have been derived from the Divine, and our human emotions and impulses must have behind them a Truth in Him of which they are the limited and very often, therefore the perverse or even the degraded forms.

By approaching Him through our emotional being we approach that Truth, it comes down to us to meet our emotions and lift them towards it; through it our emotional is united with Him.

Secondly the supreme Being is also the universal Being and our relations with the universe are all means by which we are prepared for entering into relation with Him. To all of them He answers, taking us in the stage of progress in which we are; for if we met no kind of response or help to our imperfect approach, the more perfect relations could never be established.

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Every popular religion is thus a sort of ignorant Yoga of devotion. But it does not become what we specifically call Yoga until the motive becomes in a certain degree clairvoyant, until it sees that *union is its object* and *that love is the principle of union,* and until therefore it tries to realise love and lose its separative character in love.

For love is the one emotion in us which can be entirely motiveless and self-existent; love indeed has no other motive than love and need have none other. It is only love by which we can enter directly into possession of the self-existent Delight of the Divine Being. Divine love is indeed itself that possession and, as it were, the body of the divine Ananda.

The aim of Yoga being union, its beginning must always be a seeking after the Divine, a longing after some kind of touch, closeness or possession. When this comes on us, the adoration becomes always a primarily an inner worship; we begin to make ourselves a temple of the Divine, our thoughts and feelings a constant prayer of aspiration and seeking, our whole life an external service and worship.

It is as this change, this new soul-tendency grows that the religion of the devotee becomes a Yoga, a growing contact and union.

Adoration, before it becomes an element of the deeper Yoga of devotion must bring wwith it, if it is profound, an increasing consecration of the being to the Divine who is adored.

Consecration becomes in its fullness a devoting of all our being to the Divine; therefore also of all our thoughts and of our works. Here the Yoga takes into itself the essential elements of the Yoga of works and the Yoga of Knowledge, but in its own manner and with its own peculiar spirit.

It is a sacrifice of life and works to the Divine, but a sacrifice of love more than a turning of the will to the divine Will. The Bhakta offers up his life and all that he is and all that he has and all that he does to the Divine.

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This surrender may take ascetic form, as when he le
the ordinary life of men and devotes his days entirely
solely to prayers praise and worship or to ecstatic me
tion, gives up his personal possessions and becomes the m
or the mendicant whose one only possession is the Divine

But there is the wider self-consecration, proper to
integral Yoga, which, accepting the fullness of life and
world in its entirety as the play of the Divine, offers up
whole being into His possession; it is a holding of all ex
and has as belonging to Him only and not to ourselves
a doing of all works as an offering to Him. By this co
the complete consecration of both the inner and outer
the unmutilated self-giving.

As in the other Yogas, so in this, one comes to see the
vine everywhere and in all to pour out the realisation of
Divine in all one's inner and outward actions.

But all is supported by the primary force of the e
tional union; for it is by love that the entire self-conse
tion and the entire possession is accomplished, and tho
and action become shapes and figures of the divine love wh
possess the spirit and its members.

The Indian Bhakti has given to this divine love power
forms and poetic symbols which are in reality not so m
symbols as intimate expressions of truth which can find
other expressions.

It uses human relations and sees a divine person,
as mere figures but the very body and form of the supre
Being who has divine relations of supreme Delight
Beauty with the human soul and of which human relati
are the imperfect but still the real type.

It is a living Soul to which the soul of Bhakta yea
for the source of all life is not an idea or a conception
a state of existence, but a real Being. Therefore in
possession of the divine Beloved all the life of the soul
satisfied and all the relations by which it finds and in w
it expresses itself are wholly fulfilled.

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As in the region of knowledge so in that of consciousness, men must clearly realise some central truth which will give him an outlook over the widest possible field. And that is the object which the Upanishad had in view whe nit said, "Know thy own soul."

"Know thy own soul." In other words, realise the one great principle of unity that there is in every man.

This principle of unity which man has in his soul is ever active, establishing relations far and wide through literature, art, science, statecraft and religion.

This principle of unity is the mystery of all mysteries. The existence of a duality at once raises a question in our minds, and we seek its solution in the One. And when at last we find a relation between these two, and thereby see them as one in essence, we feel we have come to the truth. We then give utterance to this most startling of all paradoxes, that the One appears as many, that the appearance is the opposite of truth and yet is inseparably related to it. Yes, our individual soul has been separated from the supreme Soul, but this has not been from alienation but from the fulness of love.

To the Bhakta the supreme immortal Being manifests himself in joy-form. His manifestation in creation is out of the fulness of joy or delight. It is the nature of this abounding joy, which is without form, to realise itself in form which is law. The joy without form must creat, must translate itself into form.

The joy of the singer is expressed in the form of a song, that of a poet in the form of a poem. This joy, whose other name is love, must by its very nature have duality for its realisation.

When the singer has his inspiration he makes himself into two; he has within him his other self as the hearer, and the outside audience is merely an extension of this other half of his.

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The lover seeks his own other self in his beloved. The supreme Being is sought within the heart and is fore apart from all by an inward-gathered consecratio the being in the soul itself; still he is also seen and l everywhere where he manifests his Being. All the beauty joy of existence is seen as his joy and beauty; he is braced by the spirit in all beings.

The world itself is experienced as a play of delight the Divine,—His Lila, and that in which the world l itself is the heaven of the beautitude of the eternal

In fact the deepest and the most earnest prayer has ever risen from the human heart has been uttered in ancient tongue: "O thou self-revealing One, reveal thy in me."

The prayer that rises up from the whole being of Bhakta therefore is: "Thou, who art the Spirit of manifes tion, manifest thyself in me."

Om Peace ! Peace !! Peace !!!

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The Sacred Mahasivaratri or the annual observance ost auspicious to the devotees of Lord Siva, will be bserved at Sivanandanagar on the night of 25th ebruary, when an all-night worship, with Abhisheka, ksharchana, chanting of the **Rudri** and Akhanda irtan of the **Om Namah Sivaya** Mantra, will be held the Viswanath Mandir. Those who wish to take part this worship may please contact the Secretary, Divine ife Society.

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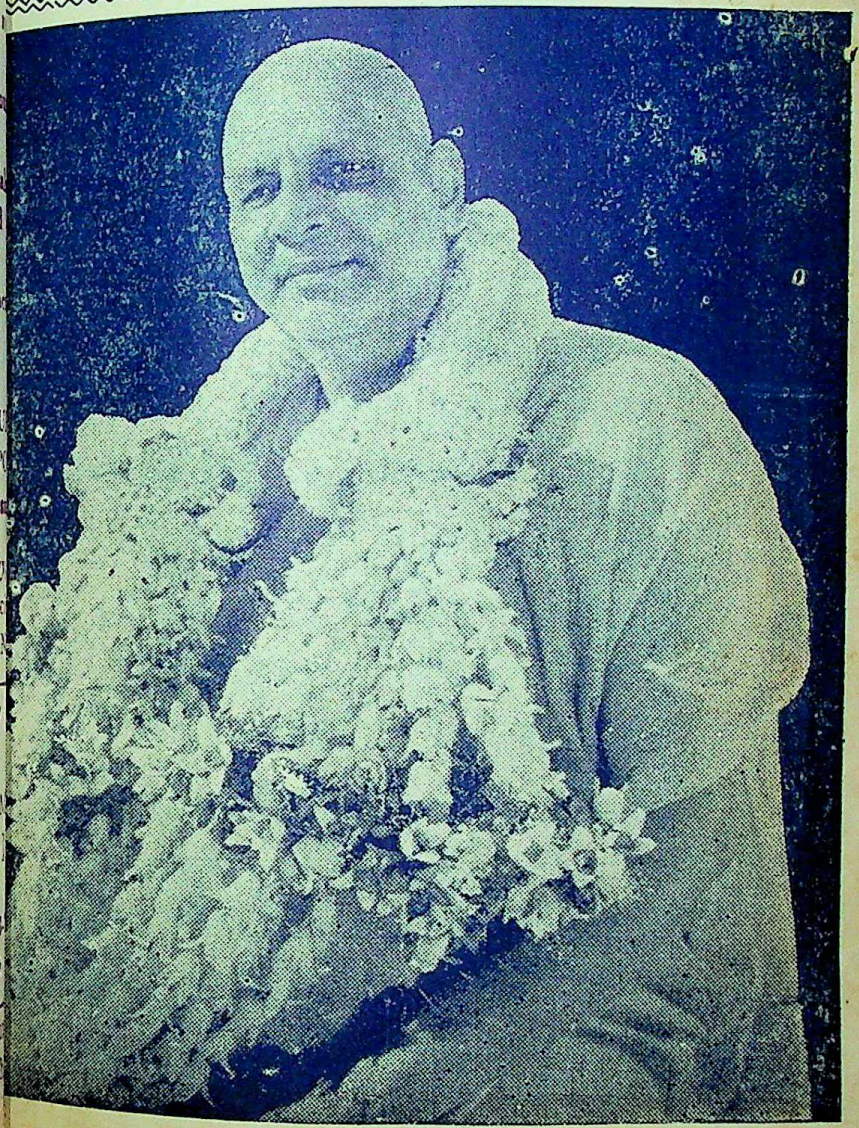

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

[१] ईक्षामात्रविधूतपापपटलं शिक्षाकरं देहिना-
मक्षामश्रियमाश्रितावनपरं मोक्षाध्वसन्दर्शकम्
प्रेक्षालिप्सुभिरन्वहं परिवृतं नानाजनैर्जीविनां
रक्षादक्षमनर्घशीलमनिशं वन्दे शिवं योगिनम्

[२] नन्दद्भक्तगणं समस्तजनतासंसेव्यमानं सदा-
नन्दस्फूर्तिविधायकं जनिमतां संसारतापापहम्
मन्दस्मेरमुखाम्बुजं मतिमतामग्रेसरं तापसं
कन्दर्पारिनिषेवणैकनिरतं वन्दे शिवं देशिकम्

[३] कामारातिकृपाकटाक्षमधुपारामायितं सद्गुण-
स्तोमावासमुदारशीलमनघं लब्धात्मबोधोदयम्
सीमातीतसमज्ञमज्ञजनताविज्ञानदानोत्सुकं
सामान्येतरदिव्यसिद्धिनिवहं वन्दे शिवं श्रीकरम्

[४] धन्यात्मानमनाथपालनविधावत्यन्तमुत्साहिनं
मान्याग्रेसरमप्रमेयधिषणं योगीन्द्रसंभावितम्
अन्यायायनवारकं जनिमतां निश्शेषजाड्यापहं
शून्याघं शुभभावनं मुनिवरं वन्दे शिवं देशिकम्

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THE YOGA-VEDANTA

Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Correspondence Course in Yoga

(By Sri Yogi-Anand)

A. B. C. OF YOGA

YOGA AND ITS OBJECTS

Yoga Philosophy is one of the six systems of Hindu Philosophy which exist in India. Unlike so many other philosophies of the world, it is a philosophy that is wholly practical.

Yoga is an exact science based on certain immutable Laws of Nature. It is well known to people of all countries of the world interested in the study of Eastern civilization and culture, and is held in awe and reverence as it contains in it the master-key to unlock the realms of Peace, Bliss, Mystery and Miracle.

Even the philosophers of the West found solace and peace in this Divine Science. Jesus Christ Himself was a Yogi of a superior order, a Raja-Yogi indeed. The founder of the Yoga Philosophy was Patanjali Maharshi, who was not only a Philosopher and a Yogi, but a Physician as well. He is said to have lived about three hundred years before Jesus Christ.

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Patanjali defines Yoga as the suspension
the functions of the mind. As such any book o
which does not deal with these three aspects
subject, viz., mind, its functions, and the met
suspending them, can be safely laid aside as u
ble and incomplete.

The word Yoga comes from the Sanskri
"Yuj" which means "to join". Yoga is a scienc
teaches us the method of joining the individu
and the Supreme Soul. It is the merging of
individual will with the Cosmic or Universal W

Yoga is that inhibition of the functions
mind which leads to the absolute abidance
soul in his own real nature of Divine Glory and D
Splendour. It is the process by which the id
of the individual soul and the Over Soul is esta
ed by the Yogi.

In other words, the human soul is brough
conscious communion with God.

Yoga is the Science of sciences that disenta
the individual soul from the phenomenal wor
sense-objects and links him with the Absolute, w
inherent attributes are Infinite Bliss, Supreme P
Infinite Knowledge and unbroken Joy.

Yoga is that state of absolute Peace wh
there is neither imagination nor thought. Yo
control of mind and its modifications. Yoga te
us how to control the modifications of the mind
attain liberation.

It teaches us how to transmute the unregen
nature and attain the state of Divinity. It is

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complete suppression of the tendency of the mind to transform itself into objects, thoughts, etc. Yoga kills all sorts of pain, misery and tribulations.

It gives you freedom from the round of births and deaths with its concomitant evils of disease, old age, etc., and bestows upon the Yogi all the Divine Powers and final liberation through super-intuitional knowledge.

The word Yoga is also applicable in its secondary sense to the factors of Yoga, viz., self-training, study, the different actions and practices that go to make up Yoga as they are conducive to the fulfilment of Yoga and as such indirectly lead to emancipation.

Union with God is the goal of human life and that ought to become the touch-stone of all human endeavours. That is the be-all and end-all of existence.

Equanimity is Yoga. Serenity is Yoga. Skill in action is Yoga. Control of the senses and the mind is Yoga. Anything by which the best and the highest life can be attained is also Yoga. Yoga is thus all-embracing, all-inclusive and universal in its application leading to all-round development of body, mind and soul.

The object of Yoga is to weaken what are called the five afflictions, as follows:- Ignorance, Egoism, Likes, Dislikes, and the Instinct of Self-preservation (or clinging to bodily life). Ignorance is the fertile soil which bears an abundant crop of the rest. On account of ignorance only, egoism has manifested.

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Wherever there is egoism, there invariably exist li dislikes and the rest side by side.

Clinging to bodily life or fear of death is b of likes only. It is nothing but attachment.

Egoism is a specific form of ignorance. The m gets itself attached wherever there is pleasure. the mind likes pomegranate (a fruit), it gets its attached to this fruit, as it derives pleasure fr eating it.

The mind runs after things that have been as ciated with agreeable experiences in the past. T is attachment (Likes). The mind runs away fr objects which have caused pain, this is dislike. Th are all the faults of man himself. *The world c never hurt you.*

The five elements are your best teachers. Th help you in a variety of ways. The things creat by the Lord are all beneficial. It is only the *creati of man that brings pain and misery.* These five affl tions bind you to the outside objects and reduce y to, piteous slavery.

These afflictions remain as tendencies even wh they are inoperative. These afflictions and tendenci can be attenuated by Yogic discipline.

On acount of ignorance you have forgotten yo primitive Divine Glory. On account of this veil yo are not able to remember your old status of Godhoo your original, immortal, blissful, divine nature.

Ignorance is the root-cause of egoism, likes, di likes and the rest. These five afflictions are gre

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impediments to Yoga. They stand as stumbling-blocks to the attainment of Self-Realisation.

These five afflictions remain in a dormant, attenuated, overpowered or fully developed state. When the husband begins to fight with the wife, his love for her becomes dormant and he shows dislike for her for the time being.

In a Yogic student these afflictions become thinned out or attenuated by the spiritual force of his Yogic practices, but they do exist in a subtle state. They cannot do any havoc. They are like the cobra whose poisonous fangs have been extracted by the snake-charmer.

The "over-powered state" is that state in which one set of impressions is kept under restraint for some time by another powerful set of impressions; but they manifest again, when the cause of the suppression is removed.

In a worldly man with passions and appetites these can be seen operating in fullest swing, but in a fully developed or full-blown Yogi these afflictions and impressions are burnt *in toto*.

Owing to ignorance you have mistaken the physical body for the Self and this is all the mistake you have committed, but it is a serious mistake indeed. By changing your mental outlook, by purifying your heart and intellect, you can attain Knowledge of Self. Mind, Prana, body and the senses are all instruments only.

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The real Seer is the Self who is pure, unchanging, eternal, self-luminous, self-existent, self-contained, infinite and immortal.

When you begin to identify yourself with the immortal, all-pervading Self, all miseries will come to an end.

Likes and dislikes are the causes for doing good and evil deeds. Good and evil deeds bring pleasure and pain, thus the round of births and deaths is kept up from time immemorial by the six-spoked wheel of likes, dislikes, virtue, vice, pleasure and pain.

The Yogic student should first try to weaken these five afflictions. Three practices are prescribed for this purpose. They are: Austerity (Tapas), Study of Scriptures (Swadhyaya) and Resignation to the Will of the Lord (Ishwarapranidhana). The practitioner should have intense faith in the efficacy of his practices.

Then the energy to carry on with the practice will manifest by itself. Then the real memory will dawn. When there is memory, then there is no difficulty in practising concentration. If there is concentration, discrimination will dawn. That is the reason why Patanjali says: "Samadhi will come through faith, energy, memory, concentration and discrimination."

Therefore, to get success in concentration, meditation and the practice of Yoga, *you must have tremendous patience, tremendous will* and *tremendous perseverance.*

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Plunge yourself in concentration. Merge the mind in the one idea of God and God alone. Let the mind fully get absorbed there. Forget other things. Let the whole body, muscles, tissues, nerves, cells and brain be filled with the one idea of God. This is the way to positive success.

Great sages and saints of yore have practised Yoga in this way only. Work hard. You will reach the goal. You will also become a great saint. Whatever one has achieved can be achieved by others also. This is the Law.

GOSPEL OF BROTHERHOOD

"If Universal Brotherhood is to be really established, you should love the entire humanity with pure love. There may be superfluous differences of opinion, but you must be able to adapt, adjust, and accommodate. Making show of brotherhood externally is not as helpful as internally uniting with in your heart of hearts.

Adaptability, a spirit of accommodation and adjustment, are necessary. The ego must be thinned out; the self-assertive Rajasic nature should be transformed. Only then can we achieve real brotherhood. Service should be rendered with Atma-bhav, (attitude of seeing the same self in all) with the attitude that there is one All-Pervading Consciousness in all, without egoism, without expectation of fruits, having a balanced mind.

These qualifications are necessary. If you are selfish, you will not be able to do real service to

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humanity. Real selfless service should be se without egoism. You should ever have a bala mind. Surrender the fruits to the Lord. De equal vision. Then you will be able to get the k ledge of the Self. You will have Supreme Peace Eternal Bliss. Universal brotherhood is the first to Universal Selfhood.

He beholds the one Self in all beings who knowledge of the Self, through selfless service can unite all hearts, but because of ignorance, understanding takes place. Mutual understan and goodwill—these are all rare because they possible in only those in whom the Supreme Love melted all barriers that separate man from man

A soft melting heart, a heart that will mel the suffering of others will lead us to Supreme P and Eternal Bliss and Immortality, to the Absol where there is neither hunger nor thirst, to the taratman (the indwelling Self), Self-luminous, S existent, Self-contained, where all desires are gr fied.

Regular concentration and meditation, purif tion, universal brotherhood, mutual understand goodwill, service of humanity with the right B (feeling and frame of mind), with the right me attitude, will take us to the goal, to Universal S hood. Let us all unite to untiring service humanity, not only for mere social functions, for dissemination of the one knowledge which remove Avidya or ignorance and lead us to imm tality. Immortality is our goal.

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"Yo Vai Bhuma Tat Sukham. You will have Supreme Bliss in that Bhuma, unconditioned by Time, Space and Causation. It has been declared so by the seers and sages of the Upanishads who have come face to face with the Supreme.

Vihaya Kaman yah Puman—when you are free from cravings and Trishnas (thirsting for objects), from desires and yearnings, when you have crushed egoism and ebandoned the idea of doership and enjoyership, you will attain That Supreme Peace.

QUALIFICATIONS OF A YOGIC STUDENT

1. The Yogic student must have faith and devotion to Guru and the Lord.

2. He must have faith in the teachings of his Guru and in Yogic scriptures.

3. He must have intense aspiration and dispassion.

4. Faith, aspiration and dispassion are the three important qualities of a Yogic student.

5. Non-violence, truthfulness and celibacy are the three fundamental virtues.

6. The Yogic student must be gentle, simple, humble, and noble.

7. He must be free from crookedness, cunningness, diplomacy, double-dealing, harshness, rude nature, greed and egoism.

Selflessness and Cosmic Love

8. He must have the spirit of selfless service. He must serve the poor and the sick. He must cultivate this again and again.

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9. He must have cosmic love. He must lo all. He must have all-embracing love. He must sha whatever he has with others.

10. He must be serene. The Divine Light w dawn in a serene mind only.

11. He must be non-violent, truthful and no covetous.

12. He must adapt the golden medium or th middle path.

Purity and Self-Restraint

13. He must observe perfect celibacy or must lead a well-regulated, disciplined life. He mu be moderate in everything.

14. He must lead a contented life.

15. He must have perfect self-restraint. H must gradually discipline the senses and keep the under subjugation.

16. He must speak gently, sweetly, and truth fully.

17. He must not use vulgar words or harsh words.

18. He must give up intoxicants, liquor an smoking.

19. He must take vegetarian food. There much nutrition in milk-products, nuts, etc., Anim diet excites the passion and makes the mind turb lent.

Virtues for Rapid Progress

20. He must possess adaptability, courage, me cy, generosity, tolerance, patience, perseverance, si cerity and complacency.

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21. He must be earnest, vigilant and diligent.

22. He must have intense faith, application, tenacity and endurance.

23. He must stick to his ideal and goal.

24. He must be ever cheerful. Cheerfulness is a powerful tonic of the mind.

25. He must have discrimination, fiery determination and firm resolve. He must stick to his resolves.

26. He must be regular in his practise. Regularity is of paramount importance for success in Yoga.

27. He must have equanimity, fortitude and forbearance.

28. He must have manliness and mannerliness.

29. His speech must agree with his thought, and his action with his speech.

30. He must practise introspection and self-analysis daily.

Eradicate Evil Qualities

31. Give up back-biting and boasting.

32. Annihilate laziness.

33. Eradicate evil habits.

HOW TO LIVE

1. Be in the world, but not of the world.

2. Enthrone the Lord in thy heart. Be a hero in the internal fight. Have the goal in sight. Disseminate what is right.

3. Teach your children to feel they are the future citizens of the world.

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4. Ever live within your income. Save
you are young. Spend when you are old.
run into debt.

5. God is the Inner Ruler. Root yourself
God.

6. Immortality is thy birthright. Realise
now and here.

7. Expand. Evolve. Grow.

8. Forget not the goal. Awake. Achieve
goal.

9. Control the mind. Have a balanced
Coax the mind. Discipline the mind. Keep the
fully occupied.

10. Enquire 'Who am I'? Search, understa
and realise.

11. There is only one Atma (soul). Feel
ness with all.

12. Be tolerant. Behold the unity of all fa
cults, creeds, and religions.

13. Respect the views, opinions and sentim
of all.

14. There is some truth in everything.

15. Views and opinions are different asp
Do not quarrel with others.

16. Behold the Light that lighteth everyw

17. Strive for divine life. You will attain
nal peace and immortality.

18. Concentrate all your attention on the
on hand. Live this day well. Yesterday has
the hoary past, a finished product, of which you
bestow no more attention. Tomorrow is yet a

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way off: and it will bring with it time enough for its work. Forget the past; ignore the future. Live in the present. The future will take care of itself.

A B C TO SUCCESS

Application

Application comes from the root applicatio, a binding on, or joining to, from applicatus to join or fasten to. It is the art of fixing the mind. There is intensity of thought in application. It is close study.

Application is diligence. Application is close thought and attention. Assiduity is application.

Application is the testing or carrying into effect of a general law, truth or precept by bringing it into relation with practical affairs or applying it to a particular cause. It is also the capacity of being thus used or means of result of such action as the application of the Sermon on the Mount or the Yogic Yama-Niyama in daily life.

Application is the fixing of the attention closely on that upon which one is engaged; also the habit or capability of so fixing it.

Steady application to work is the healthiest training for every individual.

In common parlance we say "Mr. John injured his health by application to study." We also say, "Had his application been equal to his talents, his progress might have been greater.

A man who is endowed with the virtue of appli-

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cation gets success in all his undertakings. Prosperity is his attendant.

A man of application rises up early and goes to bed at the proper time. He never wastes even a single second. He is ever watchful, vigilant and diligent. He is ever active. He never loses opportunities. He is like the surgeon in the operation theatre. He is like the captain in a ship.

He is healthy. His mind is light and cheerful. His thoughts are clear. His room is in order. He is methodical in his work. He has resolution and determination. He never repents nor regrets.

He is wealthy. He is free from want. He rises to power and eminence. He attains fame. He is honoured and respected.

Whatever you resolve to do, *do it now*, do it quickly. Tarry not a second. Defer not till the evening what you can accomplish in the morning.

This moment is yours. The next second is in the womb of the future. You know not what it may bring forth.

Do not depend much upon the future. Do not regret for the past. Live in the living, solid present. Act, act, act now. Strive, strive, strive now. Exert, exert, exert. Apply all of your vigour, strength and energy. You are bound to succeed. You will surmount easily all sorts of temptations and obstacles. Failure is unknown to the man of intense application.

Without intense application you cannot enter into deep meditation and Samadhi.

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Sloth, inertia, idleness, carelessness, recklessness, procrastination are the opposites of application.

O Ram! Cultivate application and attain success, plenty of peace and prosperity and Kaivalya (Final Beatitude) now and here.

BEHAVIOUR

Behaviour is conduct, manners or deportment, especially good manners.

To behave well is to conduct well with others.

You can know the nature of a man and the nature of his mind from his behaviour.

Behaviour is a mirror in which every one shows his image.

Good behaviour is a passport for friendship and favourable reception in society.

Knowledge gives confidence to the outward behaviour.

Levity of behaviour or lightness of conduct is the bane of life.

Oddities and singularities of behaviour, whimsical peculiarities are blemishes of a man. He should correct himself and remove these defects. He who wants to improve himself must be ashamed of these defects.

To observe propriety in personal conduct is good behaviour. To conduct in a fitting or proper manner is good behaviour.

Behaviour is an expression of knowledge and taste and feeling in combination.

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Behaviour is our action in the presence others. Conduct implies personality and moral ponsibility.

Carriage expresses simply the manner of ing the body, especially in sitting or walking as it is said of a lady "She has a fain carriage."

Bearing refers to the bodily expression of ing or disposition, as a haughty bearing, a bearing.

Demeanour is the bodily expression, not onl feelings, but of moral states, as a devout demeanour.

Breeding denotes that manner or conduct w results from good birth and training.

Deportment is behaviour as related to a se rules as "the students' deportment was faultless

A person's manner may be that of a momen toward a single person; his manner are his habi style of behaviour toward or before others, espec ly in matters of etiquette and politeness, as 'h manners are always pleasing.'

Behaviour is the manner of our behaving selves toward others.

Conduct is the manner of our conducting selves and involves the general tenor of our acti The former, like deportment, is shaped chiefly circumstances; the latter is a development of individual.

Behaviourism is the study of the indivi based on objective analysis and personal behavi The theory that all investigation of behaviour be objective and introspection is invalid.

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CONTENTMENT

I will now talk to you on this most vital subject, contentment. You all know the maxim "A contented mind is a continual feast". The mind is always restless on account of greed. Greed is a kind of internal fire that consumes a man slowly. Contentment is a powerful antidote for the poison of greed.

Just as a man who comes from a long walk in the sun is quite refreshed by taking a plunge in the Ganges, so also that greedy man who is burnt by the fire of Lobha (covetousness) finds immediate joy and relief by a dip in the ambrosial water of contentment. There are four sentinels who guard the domain of Moksha (liberation). They are Santi peace) Santosh (contentment) Satsang and Vichara (Enquiry into the nature of Atman Brahman, or Truth.)'

If you can approach any one of these sentinels you can get hold of the other three. If you can get hold of Santosh or contentment, you can easily see the other three sentinals following you.

There is no greater gain than contentment. A man who is fully endowed with this important virtue is the richest man in all the three worlds. The peace that he enjoys cannot be adequately described in words. He is a mighty emperor on this earth. Tayumana Swami, the reputed sage of Southern India sings: "Even the richest man in this world who is equal to Kubera, who possesses Chintamani, Kamadhenu and Kalpataru, desires to have domain over-

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seas. He tries to practise alchemy to have wealth.

There is no greater gain than

That man who is living up to 150 years to prolong his longevity by taking Rasayana Siddha Kalpas. He who possesses one hundred res of rupees tries his level best to make it two red crores of rupees. The mind grasps one thi leaves it the next moment and tries to grasp a Man moves restlessly in this world and says: is mine. That is mine. I will try to posse also!

O restless mind. Do not drag me in these desires and sensual objects. I know your way ty well. Keep quiet. O Supreme Being. Give desireless pure mind. Let my mind be ever in the Truth. Let me be mindless. Let me the Satchidananda Swaroop (The Ocean of Exis Knowledge-Bliss, a metaphorical expression s ting the indescribable Absolute Reality).

O All-full Bliss! O Radiant Bliss! Tha meates and pervades all these names and f Contentment is one of the important items Niyamas of the Raja-Yoga philosophy. Gi says: 'Be contented with whatever you get by and apply yourself to meditation with a disp ate mind." Socrates speaks very highly of virtue.

Although people know that contentmen virtue that gives peace of mind, yet they try to develop this virtue. Why? Because the

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lost the power of discrimination and the power of Atmic enquiry or Vichara Shakti on account of passion and greed.

Greed is the Chief Officer of Passion. Wherever there is greed, there is passion and wherever there is passion there is greed almost invariably. The understanding gets clouded, the intellect gets perverted and the memory gets confused by passion and greed. Therefore people find it difficult to develop this virtue, contentment.

An objector says: "Well, Swamiji, what you say is quite correct. I quite realise that contentment gives peace. But I have a doubt. If I become contented, all my ambitions will die. I will become lethargic and lazy. On account of my various sorts of ambitions, I move about hither and thither, I exert and I am energetic.

Kindly remove this doubt of mine. I am quite bewildered". My reply is simply this: "Contentment can never make you idle. It is a Sattwic virtue that propels man towards God. It gives strength of mind and peace. It checks unnecessary and selfish exertions. It opens the inner eye of man and moves his mind towards divine contemplation. It turns his energy in the inner, Sattwic Channels. It transmutes the gross energy viz., greed that is forcing man towards selfish exertions into spiritual energy, Ojas.

That man who is contented is full of Sattwa. He is more energetic now. He is inward. He has an inner life in the Atman. He is always peaceful. He turns out more work calmly and with one-pointed

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mind. All the dissipated rays of the mind are lected now. Do you understand the point now? objector replies: "Yes, Swamiji, the matter is clear now. I am fully satisfied.

It is on the strength of contentment that sages and Rishis of yore, the Fakirs and Bhik move about in the world in a carefree manner living on Bhiksha. It is contentment that strength to an aspirant to walk in the path of Realisation and emboldens him to march fearle in the rugged and thorny path of spirituality.

It is contentment that makes an aspirant upon the worthless, perishable things of this wo as dung, poison, straw or dust. Contentment de lops Vairagya (dispassion), discrimination and chara.

Mira had perfect contentment. She never ca for the paltry things of the world. She lived Bhiksha though she was a Rani (queen) of Chito She lived on bread that came by begging and t it to the banks of the Jamna and was quite sa fied with this meagre food and plain water wh served as drink. What gave her strength? It contentment. Contentment opens the doors of M sha and the realms of eternal bliss and sunsh Contentment is a divine virtue. He who has perf contentment brings balance of mind and perfect po

Pattinattu Swami, a very great sage of South India was a very greedy man in his earlier life. was very rich too. Yet he wanted to hoard up wea

[*Continued on cour*

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[Continued from page 597]

Lord Siva took the form of a small boy and presented a bundle of needles which had no eyes with a chit inside which contained the message: "What is the earthly use of the treasure of this world? Even this broken needle will not follow you when you die."

This opened the eyes of the greedy merchant and infused Vairagya and contentment. He abandoned his home, wealth, wife and everything and lived upon alms, developed perfect contentment and realised his Self.

Contentment is Bliss. Contentment is nectar. Contentment gives immortality and infinite peace. Therefore develop this virtue. Lead a happy life. Rest in everlasting peace. Have a mental image of this virtue. Repeat mentally "Om Contentment." The mental habit of contentment will develop.

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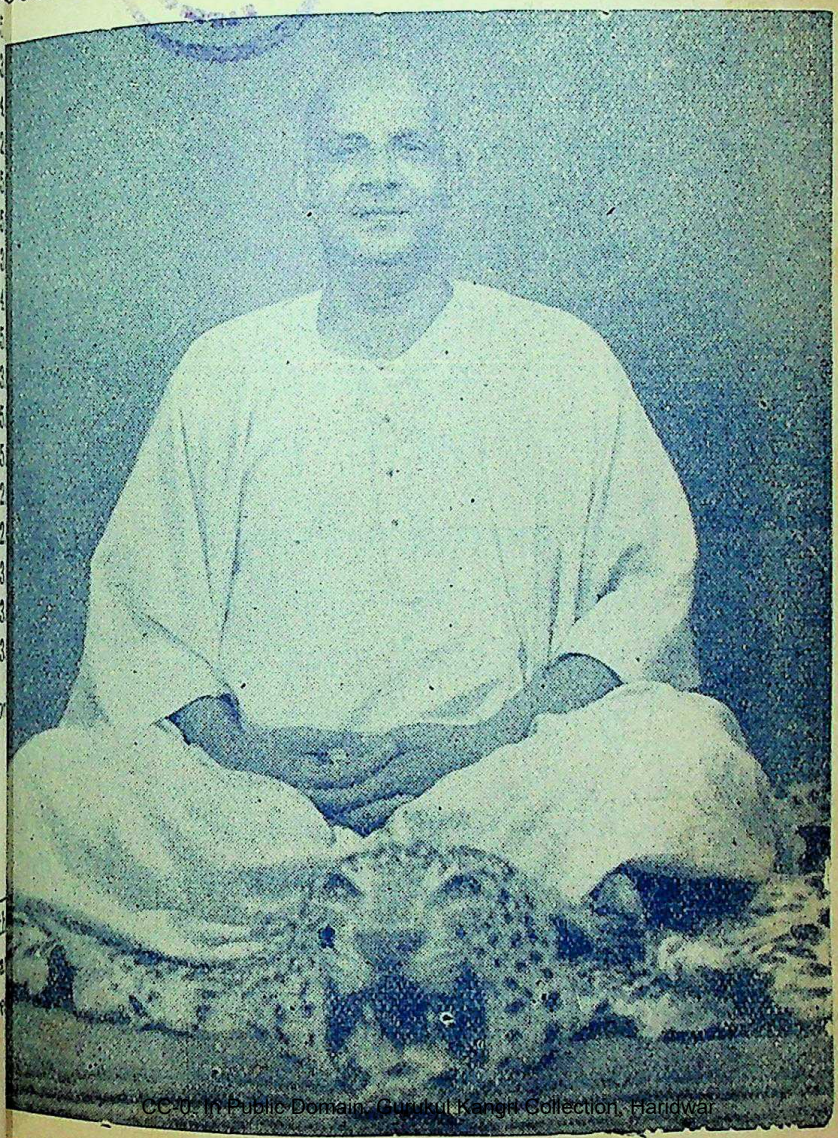

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

[१] अपायवर्त्मवारकं समस्तदेहिनां सदा
कृपाकुलावलोकनं कृतार्तलोकपालनम्
कपालिमग्नमानसं मनीषिलोकमानितं
जपादिकृत्यलालसं शिवं नमामि योगिनम्

[२] पुराणतत्त्वबोधकं पुराविदां वरं नृणां
पुराणपुण्यसत्फलं सुधासमानभाषणम्
विरागियोगिसत्तमं विशिष्टदिव्यरोचिषा
विराजमानविग्रहं शिवं नमामि देशिकम्

[३] सदा समस्तमङ्गलप्रदानबद्धकङ्कणं
सदाशयाभिनन्दितप्रकृष्टबुद्धिवैभवम्
वदान्यमाश्रितावने परायणं महामुनिं
मुदाकरं शिवं भजे भवाम्बुराशितारकम्

[४] विशालबोधमन्वहं विनम्रभक्तसेवितं
प्रशान्तमानसं मुनिं प्रशस्तकर्मतत्परम्
निशातशेमुषीयुतं निकामभासुरानन
निशामनार्हयोगिनं शिवं भजे जगद्गुरुम्

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स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Practice of Brahmacharya

(Sri Swami Sivananda)

BRAHMACHARYA

What is Brahmacharya

Brahmacharya is purity in thought, word and deed. Brahmacharya is celibacy and continence. Brahmacharya includes the control of not only the sex or reproductive Indriya (organ) but also all other Indriyas. This is the definition of Brahmacharya in a broad sense of the term. Brahmacharya denotes the idea of Vedas and God. Brahmacharya includes character-building or right moulding of character. Brahmacharya is *sine-qua-non* (most important). It is a great *desideratum* (a thing mostly desired). It is of vital importance. They say that; "Knowledge is Power." But I assert boldly with great assurance and practical experience that: "Character is Power" and that character is far superior to knowledge even.

Yama is the first step of Raja Yoga. It is the practice of Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha (non-killing, truthfulness, non-stealing, celibacy and non-receiving of gifts.). Among

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these: Brahmacharya is the most important. Jnana Yoga, Dama (self-control) is the founda for the student. In Maha Bharat (Santi Parva), will find: "Many are the branches of Dharma; Dama is the basis of them all". Brahmacharya the vital subject for those who want success in terial or spiritual life. Without it, a man is ab lutely unfit for the worldly activities or spiri practices.

Brahmacharya is the vow of celibacy in thou word and deed, by which one attains Self-realisa or reaches Brahman. The term 'celibacy' is fr the Latin *Calebs,* unmarried, single and signifies state of living unmarried.

Brahmacharya is a divine word. It is the s and substance of Yoga. Through Avidya, this forgotten. It is the supreme Yoga which Lord K shna emphasises repeatedly in his "Immortal Son In Chapter VI, Sloka 14, it is very clearly sta that the vow of Brahmacharya is necessary for me tation (Brahmacharivrate sthitah). In Chapter XV Sloka 14, He says that Brahmacharya is one of requisites for the austerity of the body (Sari Tapas). Now, we have another statement m in Chapter VIII, Sloka II, that Yogis practise Br macharya in order to attain the goal spoken of the knowers of Vedas. This is also found in Kath panishad, Chapter I-II-15.

God is Rasa. Raso Vai Sah—Rasa is Veer (vital fluid or semen). You can get eternal bliss the attainment of Rasa or Veerya only—*Rasoh*

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vayam labdhwa anandi bhavati. Brahmacharya means the control of semen, the study of the Vedas and contemplation on God. As defined by Yajnavalkya:

Kayena manasa vacha sarvaavasthaasu sarvada,
Sarvatra maithunatyago—Brahmacharya Prachakshate.

"Brahmacharya is abstaining from Maithuna (all sexual enjoyment) forever, in all places, and in all conditions, either physically, mentally or in words."

Veerya is attained only by your being established in Brahmacharya and vice-versa. Brahmacharya is the Achara (conduct) by which you attain or reach Brahman (God, Existence) and so it is said: ACHARAH PRATHAMO DHARMAH)—the first and foremost duty of a Brahmachari is the attainment of Achara.

Brahmacharya is of two kinds, viz., physical and mental. Physical Brahmacharya is the control of body. Mental Brahmacharya is the control of evil thoughts. In mental Brahmacharya, no bad thoughts will enter the mind. The mental one is little more difficult than the physical; but through sincere exertion you can well be established in mental Brahmacharya. You must keep up the idea of mental Brahmacharya, always before you. Then you will realise it soon. There is no doubt of this.

Brahmacharya means control of not only the reproductive Indriyas but also the control of all sen-

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ses in thought, word and deed. The door of Nirva or perfection is complete Brahmacharya. Comple celibacy is the master-key to open the realms of E sian Bliss. The avenue to the abode of Supreme Pea begins from Brahmacharya or purity.

The gratification of every worldly desire sinful; the flesh should be the abject slave of th spirit, intent upon unearthly things. Man was cre ted for a life in spiritual communion with God, b he yielded to the seduction of evil demons who ava ed themselves of the sensuous side of his nature, draw him away from the contemplation of divine a lead him to the earthly life. Moral goodness, ther fore, consists in renouncing all sensuous pleasures, separating from the world (mentally) through di crimination and dispassion, in living solely after th spirit in imitating the perfection and purity of Go

Brahmacharya is a spring flower that exhal immortality from its petals. The special virtues endurance and bravery are intimately connected wi the cultivation of chastity. Strict abstinence is n merely from sexual intercourse but also from auto rotic manifestations, from masturbation, from hom sexual acts and from all sexual perverse practice It must further involve a permanent abstention fro indulgence in erotic imagination and voluptuous re verie.

Brahmacharya is the basis for the attainment Kaya Siddhi (perfection of body). Complete ce bacy must be observed. This is of paramount impo tance. By the practice of Yoga the semen becom

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transmuted into Ojas Shakti. The Yogi will have a perfect body. There will be charm and grace in his movements. He can live as long as he likes (Iccha Mrityu). That is the reason why Lord Krishna says to Arjuna: *"Tasmat Yogee Bhavarjuna*—therefore, become a Yogi, O Arjuna."

Brahmacharya is freedom from sexual thoughts and desires. It is the control of all Indriyas in thought, word and deed. It is meant for both men and women. Bhishma, Hanuman, Lakshman, Mirabai, Sulabha and Gargi, were all Brahmacharins. Sankara says: "Brahmacharya or spotless chastity is the best of the penances. Such a celibate is God indeed!

Brahmacharya is the basic of acquiring immortality. Brahmacharya brings material progress and psychic advancement. It is a potent weapon for waging war against the internal Asuras, (devils) viz., Kama (lust), Krodha (anger), Lobha (greed) etc. It contributes perennial joy—uninterrupted and undecaying bliss. It gives tremendous energy, clear brain, gigantic will-power, bold understanding, retentive memory and good Vichara Shakti. Through Brahmacharya and Brahmacharya alone, you can have physical, mental and spiritual advancement in life.

Everyone of you should endeavour your level best to mould your character properly. Your whole life and your success in life entirely depends upon the formation of your character. All the great persons in this world have achieved their greatness through character and character alone. The brilliant

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luminaries of the world have won their laurels of fame, reputation and honour, through character and character alone.

Eight Angas of Brahmacharya

The following are the eight Angas (limbs) of Brahmacharya. There are eight kinds of breaks, that is to say, in the current of Akhanda Brahmacharya practice (Practice of unbroken celibacy). You must avoid eight interruptions with great care, since it requires exertion and vigilant circumspection:

1. DARSHAN—Looking at the opposite sex.
2. SPARSHAN—Desire to touch, embrace or come near a person of the opposite sex.
3. KELI—Amorous sport (playing with him or her).
4. KIRTAN—Praising his or her qualities to your friends.
5. GUHYA BHASHAN—Conversing with him or her in private.
6. SANKALPA—Lustful thought of a man or woman.
7. ADHYAWASAYAM—The strong determination to have carnal knowledge with a man or woman.
8. KRIYA NIVRITTI—Sexual enjoyment.

Only one who is free from all the above, can be called a true Brahmachari. A real Brahmachari should be ruthlessly avoiding them. A break in any one of these vows is a break of Brahmacharya. This point should be very well borne in mind.

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Manu says that: "The students, as long as they are in school life, must get into the habit of controlling their sense-organs by giving up drink, meat, scents, flower-garlands, liquors and the opposite sex; hot things and all acts of violence, oil, Anjanam (eye-paste), the use of shoes, umbrellas, gambling, gossips, lies, looking at the opposite sex, hitting each other and sleeping together with others. The student should never, not even in dreams, let go his Veerya. If he does it willingly or knowingly, he fails in his duty. It is death to him. It is a sin. He is a fallen victim. By proper Sadhana, he should try to preserve the Veerya through *Brahmacharya and Brahmacharya alone you can get the physical, mental and the spiritual advancements in life.*"

Veerya—The Vital Fluid

Rasad raktam thato mamsam mamsanmedah prajayate, Medasosthi tatomajja; majja shukrasya sambhavah. From food comes juice or chyle; from chyle, blood, flesh; from flesh, fat; from fat, bones; from bones, marrow; and lastly from marrow, semen.

The Veerya comes out of the very marrow that lies concealed inside the bones. It is found in a subtle state in all the cells of the body. Out of food is manufactured chyle. Out of chyle comes blood. Out of blood comes flesh. Out of flesh comes fat. Out of fat comes bone. Out of bone comes marrow (Majja). Out of marrow comes semen. These are the Sapta Dhatus that support this life and body. Mark here

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how precious is semen. It is the last essence. It is the essence of essences. One drop of semen comes from 40 drops of blood.

According to Ayurveda, it is elaborated out of 80 drops of blood. Just as sugar is all-pervading in the sugar cane, butter in milk, so also, semen is pervading the whole body. Just as butter-milk is thin after the butter is removed, so also, semen is thinned by its wastage. The more the wastage of semen, the more is the weakness. In Yoga Shastra it is said, "Maranam Bindu Patena Jeevanam Bindu Rakshanat" falling of semen brings death; preservation of semen gives life. Semen is the real vitality in man. It is the hidden treasure for man. It imparts Brahma Tejas to face and strength to the intellect.

The two testes or seeds that are located in the scrotal bag are called secretory glands. These cells of the testes have been endowed with the peculiar property of secreting semen from the blood. Just as bees collect honey in the honeycomb drop by drop, so also, the cells of the testes collect the semen drop by drop from the blood. Then this fluid is taken by the two ducts or tubes to the Vesiculae seminales. Under excitement, it is thrown out by special ducts called ejaculatory ducts, into the urethra where it is mixed with the prostatic juice. (For a detailed description and functions of all these internal sexual organs, refer to any anatomy book). This knowledge is necessary. I will pass on to the most important portion; Sadhana or practical methods to preserve this vital fluid.

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According to Ayurveda, semen is the last Dhatu that is formed out of Majja or marrow. From food, chyle (Rasa) is manufactured. Out of chyle comes blood (Rakta); out of blood comes flesh; out of flesh comes fat, out of fat comes marrow; out of marrow comes semen. These are the seven Dhatus. There are three divisions in each Dhatu. Semen nourishes the physical body, heart and intellect. That man who uses the physical body, heart and intellect, only can have perfect Brahmacharya. A Pahalwan or wrestler who uses his physical body only but keeps the intellect and heart undeveloped cannot expect to have full Brahmacharya. He can have Brahmacharya of the body only but not of the mind and the heart. The semen that belongs to the heart and mind will certainly flow out. If an aspirant does only Japa and meditation, if he does not develop the heart and if he does not practise physical exercise; he will have only mental Brahmacharya. That portion of the semon which goes to nourish the heart and body will flow out. (But, an advanced Yogi who dives deep in meditation will have full Brahmacharya even if he does not take physical exercise).

A tree draws the essence (Rasa) from the earth. It is circulated throughout the tree, its twigs, branches, leaves, flowers and fruits. The shining colour and life in the leaves, flowers, etc., is due to this Rasa. Similarly, the Veerya that is manufactured by the cells of the testes out of the blood gives colour and vitality to this body and different organs.

One of the students of Dhanwantari approached his teacher after finishing his full course of

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Ayurveda and asked him; "O Bhagawan! Kin
let me know the secret of health now". Dhanwant
replied: "This Veerya (seminal energy) is ver
Atman. The secret of health lies in the preservat
of this vital force. He who wastes this energy c
not have physical, mental, moral and spiritual de
lopment."

If the spermatic secretion in men is continuo
it must either be expelled or reabsorbed. As a re
of the most patient and persevering scientific in
tigations, whenever, the seminal secretions are c
served and thereby reasorbed into the system;
goes towards enriching the blood and strengthen
the brain. Dr. Dio Louis thought that the conser
tion of this element is essential to the strength
body, vigour of mind and keenness of intellect.
other writer, Dr. E.P. Miller, writes, "All waste
spermatic secretions, whether voluntary or involu
tary, is a direct wastage of the life-force. It is alm
universally conceded that the choicest element
the blood enters into the composition of the sperm
tic secretion. If these conclusions are correct, th
it follows that a chaste life is essential to ma
well-being."

For protecting the semen, it is essential to w
always a strip of (dark-red coloured) cloth over
private part; for there will be no night emission
growth of testicles. It is befitting for a celibate
wear always a wooden sandle as thereby, the se
will be conserved, eyes will be benefited, life prol
ed and holiness and lustre will increase.

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When the Veerya is once lost, it can never be recouped in your lifetime by your taking any amount of Badam (almonds), nervine tonics, milk, cream, cheese, Chyavanprasha or Makaradhwaja. This fluid, when preserved carefully, serves as a master-key for you to open the doors of the realms of God or Atma or Elysian Bliss and for all sorts of higher achievements in life.

Vow of Brahmacharya

The vow of celibacy will give you sure protection against temptation. It is a strong weapon to attack lust. If you do not take a vow of celibacy, the mind will tempt you at any moment. You will have no strength to resist temptations and you will become a sure victim. He who is weak and effeminate is afraid of taking the vow. He brings in various excuses and says; "Why should I be bound by a vow? My will is strong and powerful. I can resist any sort of temptation. I am doing Upasana (meditation on God). I am practising will-culture." He repents in the long run. He has not control over the senses. Only that man, in whom the subtle desire for the object to be renounced lurks....in the corner of his mind; brings in such sort of excuses. You must understand rightly and have discrimination and dispassion. Then only your renunciation will be lasting and permanent. If renunciation is not the outcome of discrimination and dispassion, the mind will simply be waiting for an opportunity to get back the object that has been renounced.

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If you are weak, take a vow of celibacy for month and then extend it to three months. You gain some strength. You will be able to prolong period to six months. Gradually you will be a to extend the vow to one or two or three ye Sleep separately and do vigorous Japa, Kirtan meditation daily. You will hate lust now. You experience freedom and indescribable joy. Y partner in life also should do Japa, meditation Kirtan daily.

GLORY OF BRAHMACHARYA

Brahmacharya A Sine-Qua-Non

Man has degraded himself to a great degree becoming a puppet of passion. Alas, he has beco an imitative machine. He has lost his power of crimination. He has sunk into the most abject fo of slavery. What a lamentable plight indeed! I wishes to regain his lost divine state and Brah glory, his whole being must be transformed, sex-desire must be completely transmuted, by en taining sublime, divine thoughts and practice regular meditation. Transmutation of sex-desire a very potent, efficacious and satisfactory way realising eternal bliss.

Brahmacharya is the very foundation of Y Just a house that is built on a rotten foundation surely fall down, so also you will fall down from meditation; if you have not laid properly the fou tion, viz., the attainment of perfect Brahmacha

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You must meditate for a period of twelve years and yet you will have no success in Samadhi.....if you have not destroyed the subtle lust or the craving-seed that lingers in the innermost recesses of your heart. You will have to search out carefully this dire enemy.....LUST, that lies hidden in the various corners of the mind. You can detect its presence only if you are vigilant. Intense self-examination is very necessary. Just as powerful enemies can be conquered only if you attack them from all sides; so also, you can keep the powerful senses under control if you check them from all sides, from within and from without, from above and from beneath.

You must not labour under the delusion that you have eradicated the lust completely by adjusting the diet a bit, by practising Pranayama and by doing a little Japa; and then thinking you have nothing more to do. Temptation or Mara may overcome you at any moment. Eternal vigilance and rigorous Sadhana are very essential. You cannot attain perfect Brahmacharya by limited effort. Just as a machine-gun is necessary to kill a powerful enemy, so also constant, vigorous, powerful Sadhana is necessary to annihilate this powerful enemy....LUST.

You must not have false contentment of your little success in Brahmacharya. You must not be puffed up with pride for your little achievement in celibacy. If you are put to test you will hopelessly fail. You must be ever conscious of your shortcomings and you must constantly strive to get rid of them. Highest effort is necessary. Then only, you will have sanguine success in this direction.

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It is easy to tame a tiger or a lion or an elephant. It is easy to play with a cobra. It is easy to walk over the fire. It is easy to uproot the Himalayas. It is easy to get victory in the battlefield. But, it is difficult to eradicate LUST. But you need not despair even a bit. Have faith in God, in His Name and in His Grace. Lust cannot be completely uprooted from the mind except by the Grace of the Lord. You are bound to succeed if you have faith in Him. Now you can destroy lust in the twinkling of an eye. The Lord makes a dumb man to speak and a lame man to ascend a steep hill. Mere human effort alone will not suffice. The Divine Grace is needed. God helps those who help themselves. If you do total self-surrender, Mother Prakriti Herself does the Sadhana.

The senses are very turbulent. The powerful virus that causes syphilis is attacked on all sides by the doctor by various contrivances such as inunction or local rubbing, injection, mixture, powder etc., so also the senses must be controlled by various methods such as fasting, restriction in diet, Pranayama, Japa, Kirtan, Meditation, Vichara or enquiry of "Who am I"?; Pratyahara or abstraction, Dama or self-restraint, Asana, Bandhas, Mudras, (Hatha Yogic exercises), thought-control, destruction of Vasanas, etc.

A glutton can never dream of becoming a Brahmachari. Control of tongue is a *sine-qua non* if you want to observe the vow of Brahmacharya. There is intimate connection between the tongue and

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the organ of generation. Tongue is an organ of generation. Tongue is an organ of knowledge. It is born of the Sattwic portion of the water-Tanmatra. The organ of generation is an organ of action. It is born of the Rajasic portion of the water-Tanmatra They are sister organs as the source is the same. If the tongue is stimulated with Rajasic food, at once the reproductive organ also gets excited. There should be selection and restriction in diet. The food of a Brahmachari must be simple, bland, spiceless, non-irritating and non-stimulating. Moderation in food is very necessary. Stuffing the stomach is highly deleterious. Fruits are highly beneficial. You should take food only when you are really hungry. The stomach will deceive you sometimes. You may have false hunger. When you sit for taking meals, you will have no appetite and no relish. Dietetic restrictions and fasting are very useful auxiliaries in controlling the carnal mind and in the attainment of Brahmacharya. You should not ignore or make light of them on any account.

Blessed is the Brahmachari who has taken the vow of celibacy for the end of life. Twice blessed is the Brahmachari who is sincerely struggling to destroy lust and attain perfect purity. Thrice blessed is that Brahmachari who has completely rooted out lust and has self-realisation. Glory to such exalted Brahmacharis! They are veritable Gods on earth. May their blessings be upon you all.

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IMPORTANCE OF BRAHMACHARYA

The Srutis declare "Naayam Atma Balaheenena Labhyah" (This Atma is not attainable by a weak man). In Gita you will find "Yadichhanto Brahmacharyam Charanti" (that desiring which Brahmacharya is performed) Chapter VIII-2. "Thrividhanarakasyedam dwaram nasanam atmanah, Kamah krodhastatha lobhastasmad etat trayam tyajet..... O Arjuna! (Triple is the gate of this hell, destructive of the Self.....lust, wrath and greed; therefore, let man renounce these three."—Chapter XVII 21.

"Jahi shatrum Mahabaho Kamarupam Durasadam"—Kill this powerful enemy passion by the observance of Brahmacharya.

No doubt in the Yoga philosophy much stress has been laid on the importance of Brahmacharya. Mark what Siva Samhita says: "Maranam bindupatena jivanam bindudharanat." Death is hastened by letting out semen from the body; life is saved and prolonged by preserving it in the body. Therefore, semen must be preserved very carefully."

"Jaayate mriyate loke binduna naatra samshaya. Etat jnatwa sada Yogee bindudharanam acharet." There is no doubt that people are born and live healthy life by preserving semen and die prematurely for want of semen by letting it out of the body; knowing this the Yogi should always preserve semen and lead a life of strict celibacy.)

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The eminent European medical men also support the statements of Yogins of India. Dr. Louis says: "All eminent physiologists agree that the most precious atoms of the blood enter into the composition of the semen". Dr. Nicole says; "It is a medical and physiological fact that the best blood in the body goes to form elements of reproduction in both sexes. In a pure and orderly life, this matter is reabsorbed. It goes back into the circulation ready to form the finest brain nerve and muscular tissues. This vital fluid of man carried back and diffused through his system makes him manly, strong, brave and heroic. If wasted it leaves him effeminate, weak and physically debilitated and prone to sexual irritation and disordered function, wretched nervous system, epilepsy and other various diseases and death. The suspension of the use of the generative organs is attended with a notable increase of bodily and mental and spiritual vigour." Dr. Louis refers to the ideal, moral character of St. Paul and Sir Issac Newton saying: "Debility of intellect specially of memory characterises the mental alienation of the licentious."

'Life of celibacy up to the 24th year, 36th year, 48th year: is called inferior, middle and superior Brahmacharya respectively.' "Purushabhava chaturvimshati varshani", which means up to the 24th year....the life of celibacy should be observed according to Vedas.

Life of householder (Grihastha) up to 55th to 60th year, "Panchashad vanam vrajet" which

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means after 50 Aryans should go to Tapovan to see God. Life of renunciation is to seek God or search for Truth up to the 75th year called Vanaprasth Bhikshu life of mendicant is lived till death.

Nowadays children beget children. Early marriages have wrought physical degeneration and early loss of semen. Man with his boasted intelle has to learn lessons from birds and animals. Lio elephants and other powerful animals have bette self-control than men. Lions cohabit only once a year. After conception the female animals w never allow the male animals to approach them t the young ones are weaned and they themselves b come healthy and strong. Man only violates th laws of nature and consequently suffers from inn merable diseases. He has degenerated himself a far lower level than animals in this respect. Ahar Nidra, Bhava and Maithunam (food, sleep, fear a copulation) are common to both animals and me That which differentiates man from animals is Vichar Shakti. If he does not possess these higher facu ties, he is also an animal only.

Eminent doctors of the West say that vario kinds of diseases arise from loss of semen parti cularly in young age. There are boils in the bod acne or eruptions on the face, blue lines around th eye, absence of beard, sunken eyes; pale face wi anaemia (poverty of blood), loss of memory, lo of eye-sight, short sightedness, discharge of sem along with urine, enlargement of testes, pain in th testes, debility, drowsiness, laziness, gloomine

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palpitation of heart, dyspnoea or difficulty of breathing, phthisis, pain in the back, loins, head and joints, etc; weak kidneys, passing urine in sleep, fickle-mindedness, lack of thinking power, bad dreams, wet-dreams, restlessness of mind, etc.

If a man leads a life of celibacy even in his householder's life and has copulation occasionally for the sake of progeny only, he can bring forth healthy intelligent, strong, beautiful, self-sacrificing sons. The ascetics and saviours of ancient India when married, used to follow this excellent rule very carefully for this purpose and also used to teach by example and practice of how to lead a life of a Brahmachari even as a householder. Our Ancestors indeed followed the ascetics in creating progeny for the defence of the motherland and other enobling works of the nation. Those who have read Srimad Bhagawata know the lives of Devahuty daughter of Manu and her husband Kardama Rishi. Kapila Muni, the founder of Sankhya philosophy was born of Devahuty after Kardama Rishi visited her once to give her a son. Parasara visited Matsyagandhi to bring forth Sree Vyasa, the founder of Vedanta philosophy.

The average life of an Indian has come to 22 years as against 50 years of an European in the Western countries. Every well-wisher of the motherland of India must think over this most disgraceful and disastrous state of affairs very carefully and apply the proper remedies in time, propaganda work, etc. to re-introduce the life of celibacy in students and householders.

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The future well-being of India entirely rests
Brahmacharya and Brahmacharya alone. It is
duty of Sannyasins and Yogis to train students
Brahmacharya, to teach Asan and Pranayam
disseminate the knowledge of Atman far and wi
They can do a lot in improving the situation as th
are whole-timed men. They should come out
their caves and kutirs for Loka Sangraha. Th
should shake off their Maya Vada a bit now. It
"Sarvam Khalvidam Brahma" (All this is Brahma
now for them.

The duty of the parents, guardians, teache
and professors is, therefore, to lead a life of ce
bacy themselves and to train youngsters in Bra
macharya also. Training of youths means nation
building.

The importance of Brahmacharya was empha
sised by our great Rishis. Lord Krishna there
fore says, that one on the path of Yoga should
with a heart serene, fearless and firm in the vow
Brahmacharya (Gita VI-14) Again he says emphat
ically that all those who wish to attain the g
should practise Brahmacharya (Gita VIII-2) it
not possible for you to enter the spiritual path th
leads to union with God, unless and until, you conq
lust and become established in Brahmacharya.
our mother-land wants to rise high in the scale
nations; her children both male and female, sho
study the important subject of Brahmacharya
all its bearings, understand its supreme importa
and observe this great Vrata (vow) strict

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Any system of education which is not based on the principles of Brahmacharya, and has not in its curriculum a compulsory study of Sanskrit Literature will not be good for the Hindus. It is bound to fail! Those who are responsible for giving them a proper system of education are ignorant on this important point; and hence the numerous unfortunate experiments in education.

Without perfect Brahmacharya you cannot have substantial spiritual progress. There is no half-measure in the spiritual path.

Control the body first. Then purify your thoughts, through prayer, Japa, Kirtan, Vichara and meditation.

Make a firm resolve "I will be a perfect Brahmachari from today."

May the Lord give you spiritual strength to resist temptation and kill lust!

Pure air, pure water, wholesome food, physical exercises, out-door games, walking with a brisk steps, rowing, swimming, light games (like tennis etc) all contribute to the maintenance of good health, strength and a high standard of vitality. There are indeed many ways to gain health and strength. These ways are doubtless, an indispensable requisite. But Brahmacharya is the most important of all. Without Brahmacharya all your exercises are nothing. Brahmacharya is the master-key for opening the realms of health and happiness. It is the corner stone of the edifice of bliss and unalloyed felicity.

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It is the only specific thing that keeps up true ma... ness.

The vital energy....the Veerya which suppo... your life, which is the Prana of Pranas, which shi... in your sparkling eyes, which beams in your shin... cheeks, is a great treasure for you. Remember t... point well. Grasp fully the importance and value... this vital essence of life. Veerya is ALL-POWE... Veerya is ALL-MONEY. Veerya is God. Veerya ... God in motion. Veerya is God's Vibhuti. G... says: "Paurusham Nrishu" (I am the seed or v... lity in men). Veerya is the essence of life, thou... intelligence and consciousness.

Practice of celibacy augments immensely or... mental energy and mental strength. Mental strength far superior to physical strength. Look at Mahat... Gandhiji. Physically he was weak. But mark tremendous mental strength. That is due to Brahmacharya.

Abstinence or continence is the corner-stone foundation on which the pedestal of Moksha sta... If the foundation is not very strong, the superst... cture will fall down when there is heavy rain. E... so, if you are not established in Brahmacha... if your mind is agitated by evil thoughts, you fall down. You cannot reach the summit of ladder of Yoga or the highest Nirvikalpa Samā...

Lambichus states that the Gods do not him, who invokes them, if he is impure from se... connections. In Islam, strict continence is requ... on the pilgrimage to Mecca. It is required for

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Hebrew congregation during the THEOPHANY at Sinnai and before entering the temple. Ancient India, Egypt and Greece enforced the rule that the worshipper must abstain from intercourse with the opposite sex during and before worship. In Christianity, continence was required as a preparation for both Baptism and the Eucharist.

The highest type of Christian was a celibate. Christian teachers praised celibacy and marriage came to be in their eyes only a secondary good for those who were unable to serve continence. The bishops of the Greek Church are always celibates, being chosen from the monks.

He who has even a little bit of Brahmacharya will tide over a crisis of any disease very easily. If it takes a month for an ordinary man for recovery, this man will be completely alright in a week.

By the establishment of continence, vigour is obtained. The Yogi gets Siddhi (Perfection) by attaining perfect mental and physical Brahmacharya. It helps him in achieving divine knowledge and other Siddhis. When there is purity, the rays of the mind are not dissipated. Focusing of the mind becomes easy. Concentration and purity go together. Although a sage talks a few words only, a deep impression is produced on the minds of the hearers. This is due to his Ojas Shakti which is conserved by the preservation of semen and its transmutation.

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Practice of Brahmacharya gives strength, (in ner), good health, peace of mind and long life. It invigorates the mind and nerves. It helps to con serve physical and mental energy. It augment strength, vigour and vitality. It gives power to fac the difficulties in the daily battle of life. A perfe Brahmachari can move the world and can comma nature and the five elements like Jnana Deva.

Have you realised, my dear friends, the impo tance of Brahmacharya? Have you recognised, dea Brothers, the true significance and glory of Brahma charya? How can you expect to be strong an healthy if the energy that is acquired through var ous means with great difficulty and at a great pri is wasted daily? It is impossible to be strong an healthy unless men and women and boys and gir try their level best to keep up Brahmacharya or th vow of celibacy.

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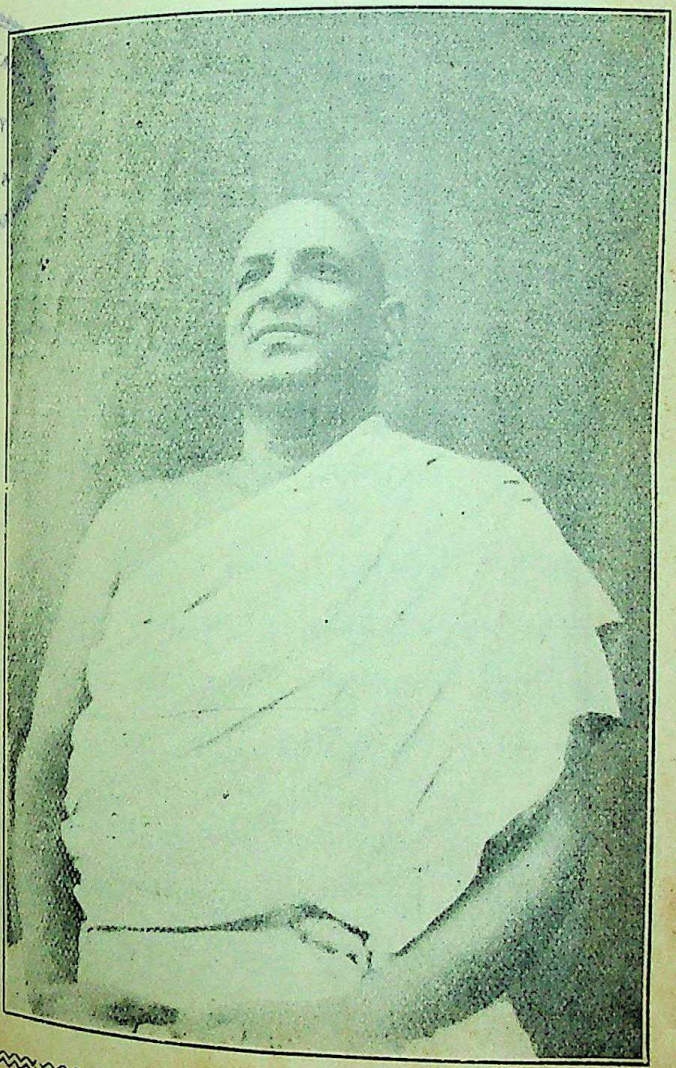

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

[१] गाढध्यानप्रसितममितानन्ददं सर्वनृणा-
मूढस्थेमप्रकटकरुणं मन्दहासाञ्चितास्यम्
गूढप्रायं श्रुतिषु निहितं तत्त्वजालं वदन्तं
प्रोढर्षीन्द्रं शिवमविरतं भावये दिव्यरूपम्

[२] अशाप्रान्तप्रसृतयशसं प्रश्रयोल्लासिशीलं
क्लेशावेशं भृशमसुमतां सर्वदा वारयन्तम्
नाशापेतं सुखपदमरं नेतुकामं मनुष्या-
नाशाहीनं शिवमुनिवरं सन्ततं भावयेऽहम्

[३] हृद्यालापैरखिलमनुजानन्वहं रञ्जयन्तं
विद्यादाने निरतमनिशं मोहमुन्मूलयन्तम्
हृद्याह्लादं निजपदजुषां नित्यमुत्पादयन्तं
सद्याजीन्द्रं शिवमुनिवरं सर्वदा भावयेऽहम्

[४] विश्वाराध्यं विपुलहृदयं विश्रुतानर्घशीलं
शश्वत्क्षेमं सकलजगतां कर्तुकामं निकामम्
विश्वाधीशं निजहृदि सदा वीक्षमाणं जनानां
विश्वस्तं सद्गुरुमनुपमं श्रीशिवं भावयेऽहम्

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THE YOGA - VEDANTA

Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Essence of Principal Upanishads

(Sri Swami Sivananda)

KATHOPANISHAD

WHO GETS ATMA-JNANA

280. This Atman cannot be attained by study of the Vedas, nor by intelligence, nor by much hearing. He whom the Self chooses, by him the Self can be attained. To him this Atman reveals its true nature.

281. This Atman can be attained only by him who is free from desires and who seeks to know it. The Atman reveals its real form or true nature to him.

282. The Self of him who is desirous of knowing it, reveals its own truth.

283. The Atman is attainable by that aspirant alone who seeks the Atman.

284. The Atman is attained by him alone whom God chooses, i.e., on whom God shows His grace, with whom He is pleased.

285. But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not purified, can never obtain this Atman by mere knowledge.

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286. There are the two, the Paramatman (the supreme soul) and the Jeevatman (the individual soul). The former is the light and the latter the shadow.

287. The Paramatman has no concern with works and their fruits. He is always the silent witness.

288. The opposite shore of Samsara is Moksha or release.

289. The body is a chariot, the Atman is the Lord of the chariot, the intellect is the charioteer, the mind is the reins, the senses are the horses, their objects are the roads. The Atman, united with the senses and the mind, is the enjoyer.

290. The pure Atman is actionless (Nishkriya). It is a non-doer (Akarta).

281. The Atman appears as the agent or enjoyer when it is united with the mind, the senses and the body, through Avidya or ignorance.

292. The mind acts and enjoys through the senses and the body.

293. The attributes of the mind, senses, Prana and body are transferred to the pure Atman, and the attributes of the Atman are transferred to the mind and the body. This is called mutual superimposition (Anyonya-Adhyasa).

294. Through the superimposition, the insentient mind seems to be intelligent, and the insentient body is mistaken for the pure sentient Atman.

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295. The pure Atman puts on the appearance of the Jiva on account of this superimposition created by Avidya, and undergoes, apparently, the pains of Samsara, birth and death.

296. The Jiva, in essence, is Satchidanandaswarupa.

297. When Avidya is destroyed through the knowledge of the Self, one becomes identical with Brahman or Paramatman.

IMPORTANCE OF SELF-CONTROL

298. He who has no discrimination and whose mind is always uncontrolled;—his senses are not controllable like the vicious horses by a driver.

299. If anyone is not endowed with the power of discrimination between the real and the unreal, if he is not able to discriminate what is to be done and what is not to be done, if his mind is not controlled properly, he becomes an incompetent driver of the body-chariot.

300. But he who has understanding, and whose mind is always controlled,—his senses are under control, like the good horses of a driver.

301. Just as a competent charioteer controls the horses of a chariot by skilful manipulation of the reins, so also a competent driver of this body-chariot keeps the senses under proper restraint, through right understanding, discrimination and will-power.

302. The senses can be controlled through the control of the mind.

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303. Control of the senses is an indirect mea to attaining the goal or Moksha.

304. But he who has no discrimination, who mind is not under control, and who is always im pure, does not reach that goal, but enters into th round of births and deaths.

305. But he who has understanding, who ha his mind always under control, and who is pur reaches that Goal, whence he is not born again.

306. But he who has a discerning intelligenc as the driver and a well-controlled mind as the rein reaches the end of his journey, that highest stat of Vishnu.

307. Just as a man can reach his destinatio the end of his journey, when the driver of his cha riot is clever and when he drives the chariot car fully, by controlling the horses by means of th reins, so also the Jiva can reach its end by th road of Samsara, i.e., can attain the highest plac of Vishnu or the nature of the all-pervading im mortal Brahman, only when the discerning intel gence or discrimination controls and guides the min and the senses.

THE INNER ORDER OF PRIORITY

308. Here is given the ascending degree of th subtlety of things. Beyond the senses are the rud ments of objects, beyond rudiments is the mind; be yond the mind is the intellect; beyond the intelle is the Cosmic intellect.

309. Beyond the cosmic intellect is the unma nifested (Avyaktam). Beyond the unmanifested

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the Purusha; beyond the Purusha there is nothing; that is the end; that is the highest goal.

310. Superiority is graded in accordance with the subtle nature of things. A subtle thing is superior to a gross thing. A subtler thing is superior to a subtle thing.

311. The Atman is the most subtle *vastu* (substance). It is superior to all.

312. The cause is subtler and more pervasive than the effect.

313. The five rudiments of matter are superior to the senses, because the senses are formed out of the rudiments of matter.

314. The mind is superior to the rudiments, because it is subtler and is formed out of the subtle Tanmatras or Sukshma-Bhutas in their finest states.

315. The five great elements are the effects of the Tanmatras or Sukshma-Bhutas.

316. The mind is the perceiver (Drik), the objects are the perceived (Drishya).

317. The mind is more internal than the senses. Therefore mind is superior to the objects.

318. The intellect is superior to the mind, because the intellect is subtler, greater and more internal than the mind.

319. The mind passes on the concept to the intellect. The intellect determines, decides and comes to a definite conclusion.

320. The intellect is the prime minister to the Atman. It acts as the chief justice of the supreme court. It is very near to the Atman.

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321. The mind is only an instrument. It w through the intelligence reflected in it.

322. Hiranyagarbha is the Mahat-Atman. is cosmic intelligence. He is universal life. H the sum total of all individual souls. He is first born of the Avyakta or the unmanifested.

323. The Avyakta or Mulaprakriti is the of all the worlds.

324. Just as a tree exists in a potential s in the seed, so also, the world exists in a seed s in the Avyakta.

325. The three Gunas are in a state of eq brium in the Avyakta.

326. Matter, energy and sound are in an differentiated or potential state in the Avyakta

327. In the state of Pralaya the whole w gets itself involved in the Avyakta.

328. The Avyakta enters into Para-Brah as warp and woof. It is the combined state o potentialities of all causes and effects.

329. The Purusha is the cause of all c He fills all. Hence he is called Purusha.

330. The Atman is the end or the sup Goal of life or *summum bonum*. Here is th of subtlety and greatness.

331. He who attains the Purusha is not again in this Samsara. He attains Moksha final emancipation.

332. This Atman is hidden in all beings does not shine forth, but it is seen by seers th their sharp and subtle intellect.

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333. On account of influence of Avidya or ignorance, man, though in essence he is Brahman, is not able to grasp the truth: "I am Brahman" although he is instructed.

334. But he thinks he is the son of such and such a person, although he is not instructed.

335. Mula-Prakriti, Pradhana, Avyakta, Avyakriti, Maya, are synonymous terms.

THE INWARD PATH OF YOGA

336. The ignorant worldly man mistakes the body for the pure Atman and walks deluded in this Samsara. How mysterious is Avidya! How deep and unfathomable is Maya! How marvellous and inscrutable is Moha!

337. This Atman does not shine for those who have an impure, dense or gross intellect, but it is seen i.e., felt or realised, by those who have a pure, sharp and subtle intellect.

338. This intellect is rendered pure and sharp by constant hearing, reflection and meditation on Brahman.

339. Let the wise one sink his senses into the mind, the mind into the intelligence, the intellect into the cosmic intellect and the cosmic intellect into the peaceful Atman.

340. Withdraw speech and the other organs into the mind through the process of abstraction (Pratyahara) and self-restraint (Dama).

341. Merge the mind into the intellect, into the cosmic intelligence or Hiranyagarbha.

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342. Merge Hiranyagarbha into peaceful Atman (Shanta-Atman) i.e., the pure unconditioned Para-Brahman, the substratum or support for everything, which is changeless, which is the inner Self of all and which is the witness of all the modifications of the intellect. This is the process of involution. This is the method of Self-realisation through Laya-Chintana method.

343. Practise introspection and self-analysis. Control the lower mind by the higher. Stop all the activities of the senses and focus the consciousness on the mind. Afterwards withdraw the consciousness from the mind and fix it on the intellect. Withdraw the consciousness from the intellect and fix it on the cosmic intelligence. Finally withdraw the consciousness from the cosmic intelligence and fix it on the Absolute Consciousness or Brahman or the Absolute.

344. Just as the limbs of the tortoise are withdrawn into its body, so also all the senses are withdrawn into the mind.

345. The intellect is called the Mahat-Atman because it pervades the mind and the senses. It is their internal principle.

346. Merge the intellect into the Mahad-Atman i.e., Hiranyagarbha. Make your intellect as clean and pure in its nature as that of Hiranyagarbha.

347. Arise, awake; having reached the great teachers, learn, realise the Atman. Like the sharp edge of a razor is that path difficult to cross and hard to tread—thus the wise say.

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348. Having thus merged the senses, mind and intellect and the Mahat-Atman in the Supreme Self or Para-Brahman, one enjoys eternal bliss and everlasting peace and attains Moksha or final emancipation. One gets true knowledge of the Self.

349. Just as the water in a mirage, the serpent in a rope and the blue colour of the sky vanish by one's seeing the real nature of the mirage, the rope and the sky, so also the illusory world of names, forms and actions, which is produced by false knowledge and which is of the nature of action, agent and fruits, disappears when one attains knowledge of the Atman.

350. Arise, O, man, from the quagmire of Samsara, turn towards the acquisition of spiritual knowledge or knowledge of the Atman or the Supreme Self. Give up thinking about worldly objects.

351. Awake from the slumber of ignorance. Destroy the sleep of ignorance, the seed of all miseries.

352. Approach the excellent teachers, Brahma-Nishtha, Brahma-Srotriya Gurus, who have realised the Atman. Realise this Atman taught by them. Feel "I am He", Soham.

353. He who has known that which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, beyond the intellect, and unchanging, is freed from the jaws of death.

354. This Atman is transcendental, i.e., beyond all sense-perceptions. It is beyond matter. He is pure Spirit. It is absolute consciousness.

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355. The Atman is beyond the reach of mi and speech. It does not possess the properties matter, such as sound, touch taste and smell.

356. The Atman is of the nature of pure bl and knowledge.

357. This earth is gross. This body is gro But the Atman is subtler than the subtle.

358. The attributes of matter such as sou etc. do not exist in the Atman or Brahman. The fore it does not decay. It can neither increase n decrease.

359. A thing that decays is ephemeral. The fore the Atman is eternal.

360. That which has a beginning is an effe It is absorbed into its cause. Therefore it is n eternal.

361. But the Atman has no cause into which could be absorbed. As it is the cause of all, it is n an effect. As it is not an effect, it is eternal.

362. Decaying objects like trees, flowers, bo etc., have a beginning and an end, but the Atman beginningless and endless, as it is eternal.

363. Do not neglect this. This is your fo most duty. This is your primary duty.

364. As the Atman is very subtle, the path knowledge that leads to it is difficult to travel.

365. The aspirant who treads the razor-p must be very cautious, vigilant, diligent and int gent.

366. It is quite clear that a Guru is absolu necessary.

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367. The Upanishads are records of the intuitive experiences of the great sages and seers.

368. The Atman is distinct in nature from the intellect, because it is the silent witness of all, Knowledge-Absolute and the inner-Soul of all objects.

369. Only That which is changeless can be said to be eternal.

370. Having realised the Atman, one is released from the jaws of death. He is liberated from the bondage of birth and death. He is freed from the bondage of ignorance, desire and action. The three knots or Granthis, viz., ignorance, desire and action are rent asunder. He attains Immortality.

PHILOSOPHY OF SENSE-HANKERING

371. The self-existent (Brahman) created the senses with outgoing tendencies. Therefore, man beholds the external universe and not the internal Self (Atman). But some wise man with eyes averted from sensual objects, with his senses turned away from objects, desirous of immortality, sees the Atman within.

372. It is not possible to have light and darkness at the same time and at the same place. Even so it is not possible to enjoy sensual pleasures and bliss of the soul at the same time or to revel in sensual objects and behold the innerself at the same time, or to worship God and mammon simultaneously.

373. The ignorant run after external objects of desire and fall into the snares of the wide-spread death. But wise men, knowing the nature of immortality, do not covet the fleeting, unstable objects here.

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374. The two obstacles that stand in the way of attaining Self-realisation are the natural tendency of the senses to run towards external objects and the desire for enjoyments of this world and the next.

375. The senses run towards the external objects on account of Vikshepa-Shakti or Rajas.

376. Not only the eyes but all the organs have to be withdrawn from their respective objects.

377. The cause of desire is ignorance. Desire is born of Avidya.

378. If the Rajas in the senses is squeezed out by increasing the Sattwa, the senses will be absorbed in the mind. They will not run outwards.

379. Man has forgotten his essential divine nature on account of ignorance, and so his mind runs after sensual pleasures.

380. Ignorant men who have no right understanding and discrimination run after external objects and so they fall into the meshes of the wide-spread death.

381. The Atman neither increases nor decreases. It is constant and is immortal.

382. The wise who enjoy the eternal bliss of the Atman do not care for these little sensual pleasures.

383. The sum total of the pleasures of the world is a mere drop when compared to the bliss of the Atman. The Atman is the ocean of bliss.

384. Desire for sensual objects is opposed to Self-knowledge. It is opposed to Self-realisation.

385. Will any man attempt to eat black sugar and beer-fruit when sugar-candy and mangoes are abundant?

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386. To the Self by which one knows form, taste, smell, sound, touch and the pleasures, nothing remains unknown. This verily is That (Brahman).

387. The Atman or Brahman is Knowledge-Absolute. It is Absolute-Consciousness.

388. What is there unknowable to the Atman in this world? Everything is certainly knowable by the Atman.

389. The mind and the intellect, also are insentient. They borrow their light or intelligence from the Atman only, just as the moon borrows light from the sun.

390. The mind, intellect and senses perform their functions through the light of Atman.

391. The Atman is at the back of all sense-perception, mind and intellect.

392. Just as iron filings move in front of a magnet, so also the mind, intellect and senses move or do their functions in the presence of the Atman.

BEYOND FEAR AND GRIEF

393. This verily is the Atman which is distinct from virtue and vice, cause and effect, which is the highest place of Vishnu, and beyond which there is nothing.

394. The wise man, when he knows that by which he perceives all objects in dream or in waking as the great omnipresent Atman, grieves no more.

395. The state of Turiya or superconsciousness transcends the waking, dreaming and deep sleep states.

396. The Atman is the silent witness of the three states. Hence it is called Turiya.

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397. Through the intelligence of the Atm alone one is conscious of the dreaming and wak states.

398. He who knows the eternal Atman becom absolutely fearless.

399. Fear manifests itself only when one attached to one's body, when one identifies one with the physical body.

400. He who identifies himself with the phy cal body attempts to protect his body.

401. Wherever there is attachment, fear a anger co-exist.

402. When one knows the Atman which is without a second and eternal, through Self-real tion, then, who would wish to protect what from whom?

403. The sage beholds the Self alone eve where.

404. The sage is above body-consciousness becomes absolutely fearless.

405. To know the Atman is to realise the Atm

406. To know the Atman is to become Atman.

UNITY OF BRAHMAN, MAN AND WORLD

407. Brahman appears as the Jiva thr Upadhi or a limiting adjunct, viz., Avidya.

408. Brahman appears as Hiranyaga through the Upadhi or limiting adjunct of May

409. The sum total or aggregate of Jivas (ashti) is Hiranyagarbha.

410. The Jiva is a microcosmic aspect of H man.

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411. When the limiting adjunct drops, Hiranyagarbha and Jiva become identical with the transcendent Brahman.

412. Hiranyagarbha is the first manifestation of Brahman through Tapas or penance or meditation.

413. Brahman called Hiranyagarbha came into being.

414. Hiranyagarbha is cosmic Prana or cosmic intelligence.

415. All the Devas are fixed in Brahman like the spokes of a wheel in its nave. All the Devas depend on Brahman.

416. Just as a wave is not essentially different from the ocean, just as a golden ornament is not essentially different from gold, so also this manifested world is not essentially different from Brahman.

417. The difference is in name only. Just as a rope appears as the snake, so also Brahman appears as this world of names, forms and actions (Nama, Rupa, Kriya) through Avidya (ignorance) or Maya (illusion).

418. He who thinks: "I am different from Brahman", is again born and dies; but he who feels; "I am verily the all-pervading immortal Satchidananda Brahman", attains immortality.

419. Brahman is an embodiment of dense, eternal knowledge (Nitya-Vijnanaghana-swabhava).

420. Brahman is free from the attributes of all Samsara (Sarva-Samsara-dharma-varjitam).

421. The supreme Soul is identical with the individual and with all creation.

422. Failure to comprehend and realise the essential unity of being is the cause of rebirth.

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Mr. K. Vanamamalai has been kind enough to lend me the book written by you "Gurudev Sivananda". I was not able to put down the book till I read about fifty pages. Every page dragged me to the other page. Words fail me to praise it. It is no ordinary work. It has got your noble heart, soul and experience in it. It is really a monumental service to our Guruji's Bhaktas all over the world. Kindly accept my humble congratulations. May you live long to produce more of such good books for the benefit of our beloved Guruji's Bhaktas. Only a SIVA-PADA-RENU CAN DO IT.

—V. Santanam,
Editor-in-Charge 'Dinamani',
Madurai

Pujya Swamiji,

Pranams.

"Gurudev Sivananda" is in my hands and I feel that it is possible only by the Boundless Mercy of the Almighty, because He has been pleased to give me a human birth and fiery determination to achieve the Goal—Self-Realisation and also because He has given me eye sight and intellect to be able to study and grasp the many anecdotes contained in the book for the benefit of humanity, specially spiritual Sadhaks.

By being instrumental for the publication of this book, your Holiness is now the richest Producer of a film print in the whole Universe, not the producer of celluloid print giving scenes of mundane things of the world, but a producer of divine visions,

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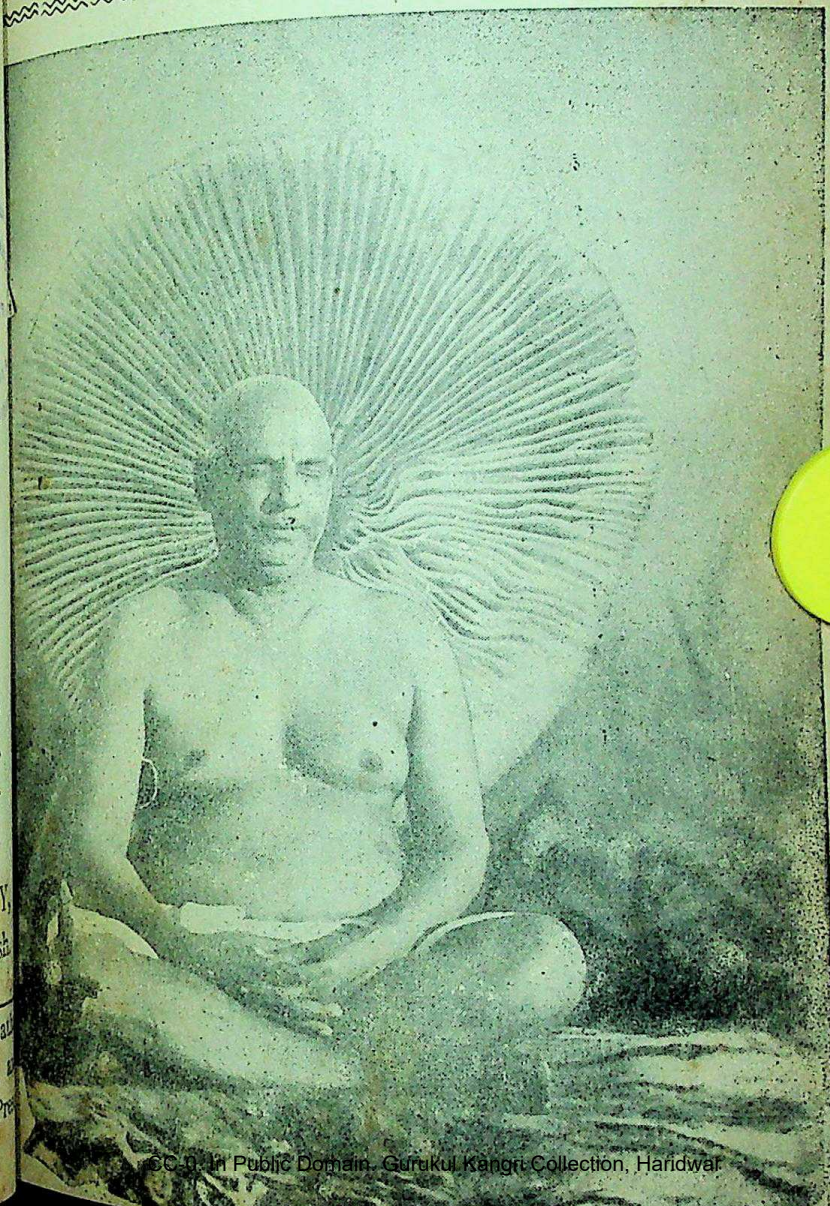

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

(१) प्रत्यग्रप्रतिभं प्रशस्तचरितं प्रख्यातयोगीश्वरं
प्रत्यक्षप्रचुरप्रभावविभवं प्रध्वस्ततापोत्करम्
नित्यं दीनजनावनैकनिरतं निश्शेषमोहापहं
नुत्यं सूनृतभाषणं शिवमुनिं वन्दे गुरूणां गुरुम्

(२) निस्तुल्यं निरवद्यकर्मनिरतं निस्तन्द्रमन्तेनसं
प्रस्तुत्यं प्रथितप्रबोधमनिशं प्रद्योतमाननम्
नस्तुष्टिप्रदमप्रमेयसुगुणं गाढं चिदानन्दस-
द्वस्तुन्यस्तधियं निरस्तदुरितं वन्दे शिवं देशिकम्

(३) अत्यन्तस्फुटदीप्तिदीप्रवदनाम्भोजं विशालाशयं
श्रुत्यन्तप्रकृतप्रभाषणपटुं सद्भिः समाराधितम्
सत्यस्थानपथं समस्तजनतां सन्दर्शयन्तं सदा
मत्यन्तःस्फुरदीश्वरं शिवमुनिं भक्त्या समाराधये

(४) कारुण्याम्बुनिधिं कलङ्करहितं कल्याणरूपं सदा
चारुस्मेरमुखं चराचरगुरुध्यानैकतानाशयम्
वैरुध्यं मतजातिभेदजनितं निर्मूलयन्तं नृणां
संरुद्धेन्द्रियपञ्चकं शिवमुनिं वन्दे जगद्देशिकम्

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THE YOGA - VEDANTA

Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Correspondence Course in Yoga

(Sri Swami Sivananda)

PHILOSOPHY OF JAPA

WHAT IS JAPA

Japa is the repetition of any Mantra or Name of the Lord. In this Kali Yuga or iron age when the physique of the vast majority of persons is not good, rigid Hatha Yogic practice is very difficult. Japa is an easy way for God-realisation. Tukaram of Deo, a Maharashtra Saint, Dhruva, Prahlad, Valmiki Rishi, Ramakrishna Paramahamsa, all had attained salvation by uttering the Name of God.

Japa is an important Anga of Yoga. In Gita you will find Yajnanam Japa Yajnosmi—Among Yajnas, I am Japa Yajna." In Kali Yuga, practice of Japa alone can give eternal peace, Bliss and Immortality. Japa ultimately results in Samadhi or communion with Lord.

Japa must become habitual and must be attended with Sattwic or Divine Bhav (feeling), Purity, Prem (divine love), and Sraddha (faith). There is no Yoga greater than Japa Yoga. It can give

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you all Ishta Siddhis (whatever you want), B (devotion) and Mukti (liberation).

Japa is the repetition of the Mantra. Dh is the meditation on the form of the Lord with attributes. This is the difference between Japa Dhyana. There is meditation with Japa (sahita), there is meditation without Japa (rahita). As you advance, the Japa drops by i meditation only remains. It is advanced s You can practise concentration separately.

You can do whatever you like best. OM is Saguna (with attributes) and Nirguna (wit attributes), manifested and unmanifested B man (God).

Name (Nama) and the object (Rupa) sig by the name are inseparable. Thought and are inseparable. Whenever you think of the of your son, his figure stands before your m eye, and *vice versa*. Even so when you do Ja Rama Rama, Krishna Krishna, or Lord Jesus picture of Rama, Krishna, or Jesus will come b your mind. Therefore Japa and Dhyana g gether. They are inseparable.

While you are doing the Japa of any M think that you are really praying to your Devata, that your Ishta Devata (the particular of God) is really listening to you, that He is ing at you with merciful or graceful eyes, and He with open hands is giving you full Abhaya (asking you to be free from all fears whatso with a view to give you your desired object sha or liberation). Entertain this Bhav (fee

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Do the Japa with feeling. Know the meaning of the Mantra. Feel His presence in everything and everywhere. Draw closer and nearer to Him when you repeat the Japa.. Think He is shining in the chambers of your heart. He is witnessing your repetition of the Mantra as He is the witness of your mind.

One must take to Japa or Nama Smaran (remembering the name of the Lord) very seriously and sincerely with full faith. The chanting of His name is but serving Him. You must have the same flow of love and respect (devotion) in your heart at the time of thinking of or remembering His name as that you naturally may have in your heart at the time when you really see Him. You should have full faith and belief in the eternity of the Name.

MANTRA YOGA

Mantra Yoga is an exact science. "Mananat Trayate iti Mantrah—by the Manana (constant thinking or recollection) of which one is released from the round of births and deaths is Mantra". That is called Mantra by the meditation (Manana) on which the Jiva or individual soul attains freedom from sin, enjoyment of heaven and the liberation and by the aid of which he attains in full the four-fold fruit (Chaturvarga). Mantra is so called because it is achieved by mental process.

"Man" of Mantra comes from the first syllable of Manana or thinking and "Tra" from Trana or liberation from the bondage of the Samsar or phenome-

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nal world. By the combination of "Man" and "T comes Mantra which calls forth the four aims being (Chaturvarga) viz. Dharma (righte ness). Artha (meaning). Kama (desire), Mok (liberation).

A Mantra is Divinity. It is divine power Daivi Shakti, manifesting in a sound body. Mantra itself is Devata (deity). The aspirant sho try his level best to realise his unity with the Man of the Divinity and to the extent he does so, Mantra power or the Mantra-Shakti supplem his worship-power (Sadhana-Shakti).

Just as a flame is strengthened by winds, so the aspirant's individual Shakti is strengthened Mantra-Shakti, and then the individual Shakti j with the Mantra-Shakti to make it more powerful.

The Mantra is awakened from its sleep thro the Sadhana-Shakti of the aspirant. The Mantra of Devata is that letter or combination of letters wh reveals the Deity to the consciousness of the as rant who has evoked it by the Siddan Shakti. Mantra is a mass of radiant Tejas or energy. Ma awakens supernatural powers.

A Mantra accelerates, generates creative fo Spiritual life needs harmony in all parts of our ing. The whole being must be in perfect ease tune. Then only the spiritual truth can be realis Mantra produces harmony. A Mantra has the Su cosmic consciousness. It bestows on the Sad illumination, freedom, supreme Peace and eter Bliss and Immortality.

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A Mantra when constantly repeated awakens consciousness (Chit or Chaitanya). Consciousness or Chaitanya is latent in a Mantra.

Sound exists in four fundamental states, viz.,

1. Vaikhari, dense, audible sound, sound in its maximum differentiation.

2. Madhyama an inner, subtle, more ethereal state (Hiranyagarbha) at which it is inaudible to physical ear.

3. Pasyanti: a still higher, inner, more ethereal state;

4. Para: represents Ishwar-Shakti or the potential (Karana) or undifferentiated.

The Para sound is not different in different languages like the Vaikhari. It is the unchanging primal substratum of them all, the source of the universe.

The Japa of a Mantra can bring the practitioner realisation of his highest goal even though *he has no knowledge of the meaning* of the Mantra. It will take a little more time. There is indescribable power or Achintya Shakti in names of God or Mantra. If you repeat Mantra with concentration on its meaning you will attain God-consciousness quickly.

The repetition of Mantra removes the dirt of the mind such as lust, anger, greed, etc. Just as the mirror acquires the power of reflection when the dirt covering it is removed, even so the mind from which the impurities have been removed acquires the capacity to reflect the higher spiritual Truth.

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Just as the soap cleanses the cloth of its impurities, so also the Mantra is a spiritual soap. Just as the fire cleanses the gold of its impurities so also Mantra cleanses the mind of its impurities. By a little recitation of a Mantra with Sraddha, Bhakti and concentration on its meaning and with one-pointed mind destroys all impurities of the mind.

You should utter the name of God or any Mantra regularly every day. The recital of a Mantra destroys your sins and brings everlasting peace, infinite bliss, prosperity and Immortality. There is not the least doubt of this.

GLORY OF NAME

What a lot of joy the repetition of His name brings! What a lot of power it infuses! How it changes the human nature marvellously! How it exalts a man to the status of Divinity! How it destroys sins, Vasanas, Sankalpas, (imaginations), whims, fancies, depressing moods, sex-impulses and various Samskaras!

How sweet is God's name! What a tremendous power it possesses! How it transforms quickly the Asuric, diabolical nature into Satvic, Divine nature! How it brings you face to face with the Lord and makes you realise your oneness with Him (Para Bhakti, Supreme Love)!

The name of God chanted *correctly or incorrectly, knowingly or unknowingly, carefully or carelessly* is sure to give the desired result.

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The glory of the name of God cannot be established through reasoning and intellect. It can certainly be experienced or realised *only through devotion, faith and constant repetition of the Name.*

Every Name is filled with countless potencies or Shaktis. The power of the Nama (name) is ineffable. Its Glory is indescribable. The efficacy and inherent Shaktis of the Name of God is unfathomable.

Just as fire has the natural property of burning inflammable things, so also the name of God has the power of burning the sins, Samskaras and Vasanas and bestowing Eternal Bliss and everlasting peace on those who repeat the Name of Lord.

Just as burning quality is natural and inherent in fire, so also the power of destroying sins with their very root and branch, and bringing the aspirant into blissful union with the Lord through Bhava Samadhi is natural and inherent in the Name of God.

O Man! Take refuge in the Name. Nami and Name are inseparable. Sing the Lord's Name incessantly. Remember the Name of the Lord with every incoming and outgoing breath. In this iron age Namasmaran or Japa is the easiest, quickest, safest and surest way to reach God and attain Immortality and perennial Joy. Glory to the Lord! Glory to His Name.

NEED FOR A GURU

A Guru is necessary. The spiritual path is beset with many obstacles. The Guru will guide the aspirants safely and remove all sorts of obstacles and difficulties.

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Guru, Ishwar, Brahman, Truth and Om are o
Serve the Guru wet with Bhakti (devotion) (G
Seva). Please him in all possible ways. Have
mind fixed on Guru as Atma (Atma Lakshya).
plicitly obey him. His words must be gospel tr
for you. Then only you will improve. You will
His Grace. There is no other way.

You will have to deify him. You must super
pose all the attributes of Ishwar and Brahman
Him. You must take him as an actual God incarn
You must never look into his Doshas or defects. T
only you will realise Brahman in and through
Guru.

The physical form of the Guru will slowly
nish. You will realise the Vyapak (all-pervadi
Atma in and through him. You will see your G
in all forms, animate and inanimate.

There is no other way of overhauling the vic
worldly Samskaras and passion-nature of raw, wo
ly-minded persons than the personal contact and
vice of Guru.

An aspirant who attends on Guru with g
devotion in his personal services quickly purifies
heart. This is the surest and easiest way for
purification, I assure you boldly.

It is better if you get your Mantra from
Guru. This has tremendous effect on the dis
The Guru imparts his Shakti along with the Ma
If you cannot get a Guru select any Mantra acc
ing to your own liking and taste and repeat it

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tally daily with Sraddha and Bhav. This also has a great purificatory effect. You will get realization of God.

NEED FOR MALA

You must have a rosary or Japa-Mala always in your pocket or neck and underneath your pillow at night when you go to sleep. It will remind you of God when you forget Him owing to force of Maya or Avidya (ignorance).

At night when you get up to have micturition, the Mala will remind you to roll it once or twice. A Mala is a strong weapon, as it removes temptations and is a powerful whip to goad the mind towards God or Brahman. Rudraksha or Tulsi Mala of 108 beads can be used.

Just as ideas of courts, cases, documents and clients are associated when you see or think of a lawyer, drugs, chemicals, diseases and hospitals are associated when you think of a doctor, so also the ideas of Sanctity, Purity, Divinity, Divine Glory, Divine Splendour, Divine Wisdom, Divine Power, Divine Love, Omnipotence, etc. and all other Divine attributes are associated when you see or think of a Mala.

Therefore wear this always in your neck and do Japa with the Mala. Do not feel shy to wear this, O educated persons. It will always remind you of God and God-Realisation. It is more valuable than a golden necklace bedecked with nine kinds of precious stones, because it fills your mind with

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Divine thoughts, and is the instrument to take you to the goal and liberate you from the Samsaric wheel of birth and death.

HOW TO USE A JAPA MALA

Generally a Japa Mala or a rosary contains 108 beads. One bead will be slightly bigger than the rest. This is called Meru. This is the guiding bead of a particular Mantra.

In doing Japa with the Mala you should note that you do not cross the Meru bead. When you come to the last bead you should turn your fingers back and begin the next Mala of Japa from the last bead of the previous Mala. Thus you should turn your fingers when you finish each Mala of Japa without crossing the Meru.

While doing Japa with the Mala the index finger (the finger next to the thumb) *should not be used.* The thumb and the third finger should roll the beads.

HOW TO COUNT THE JAPA

For counting the number when you do Japa you can use the fingers of your right hand. The left thumb can dexterously count the number of Japa along the three lines in each finger. After you have finished your one Mala put your left thumb in the first line of the little finger.

Then raise it to the line above and so on. When you finish all the lines of the five fingers it will come to 108 x 5 Maalas. You can repeat this again

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Or you can use small pieces of stones for each Maala or for every 15 Maalas.

Or you can do another thing. Mark with the help of a watch placed in front of you how much Japa you are able to do in one hour. If you are able to do 10,800 of Rama Japa, Jesus Japa, or Om Japa within one hour, repeat on the following days.

You have now an easy ready reckoner with you. Japa of Om, Ram, Krishna or Jesus for a period of two hours means repetition of 21,600 times.

THREE VARIETIES OF JAPA

Repeat the Mantra *verbally* for some time, in a *whisper* for some time and *mentally* for some time. The mind wants variety. It gets disgusted with any monotonous practice. The mental repetition is very powerful. It is termed Manasic Japa. The verbal repetition is called Vaikhari Japa. Repetition in a whisper or humming is termed Upamsu Japa.

Even mechanical repetition of Japa without any Bhav (feeling) has a great purifying effect on the heart and mind. The feeling will come later on when the process of mental purification goes on.

The loud Japa shuts out all worldly sounds. There is no break. There are the two advantages in loud Japa. In Manasic Japa it is difficult for ordinary people when the break comes in the mind. Whenever sleep tries to overpower you when you do Japa at night, take the Maala in your hand and roll the beads. This will put a check to sleep.

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Repeat the Mantra loudly. Give up Mar... Japa (mental). The Mala reminds of the stopp... of Japa. When sleep comes stand up and do the Ja...

When you advance in practice, every pore the skin, every hair-folicle will repeat the Ma... forcibly. The whole system will be charged w... the powerful vibrations of the Mantra.

You will be ever in the Prem (divine love) the Lord. You will experience muscular twitchi... and shed profuse tears of Ananda (Bliss). You w... be in exalted Divine mood. You will get inspirat... revelation, ecstasy, insight, intuition and Para... Ananda (Supreme Bliss). You will compose ins... ing poetry. You will have various Siddhis (power... Divine Aishwarya, treasures of Heaven.

Repeat the name of the Lord constantly. T... will lead to control of mind quite easily. D... with absolute Sraddha (faith). Do it with Antar... Prem (love from the bottom of your heart) ... Anuraga (intense affection). You must feel intens... for the long, painful separation from Him.

Tears must flow profusely from your eyes. T... is Viraha Agni. When you repeat His name, rem... ber that he is dwelling in the chambers of your h... in the Anahata Chakra, with conch, disc, mace ... lotus in his hands in the midst of a blazing ... dressed in yellow silken robe with Sri Vatsa ... Kaustubha gems in His chest.

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JAPA PLUS KARMA YOGA

Even when you work, give your hands to work, but give the mind to God (do Japa of the Mantra) like the typist or the harmonium player who types and plays and talks to you or the lady who knits and talks and jokes with her comrades while walking along the road.

You will be able to do two things at a time by practice. The manual work will become automatic, mechanical or instinctive. You will have two minds. A portion of the mind will be in service of the Lord, in meditation, in Japa. Repeat the name of the Lord while at work also, Ashtavadhanis do eight things at a time. They play cards, move the man in Chaturanga play (chess play), dictate some passages to a third man, talk to a fourth man in order and continuation and so on.

This is a question of training the mind. Even so you can so train the mind that it can work with the hands and can remember God at the same time. This is Karma Yoga and Bhakti Yoga combined.

POWER OF PRAYER

Prayer has tremendous influence. I have many experiences. Gandhiji is a great votary of prayer. If the prayer is sincere and if it proceeds from the bottom of your heart (Antarika), it will at once melt the heart of the Lord.

Lord Krishna had to run bare-footed from Dwaraka on hearing the heart-felt prayer of Draupadi. You all know this. Lord Hari, the mighty ruler of

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this universe, apologised before Prahalada for coming to his rescue a little late. How merciful and loving is God!

Prayer can move mountains. Prayer can work miracles. Say even once from the bottom of your heart: "O Lord, I am Thine. Thy will be done. Have mercy on me. I am Thy Servant. Forgive. Guide. Protect. Enlighten. Trahi

Have a meek, receptive attitude of mind. Have Bhav (feeling) in your heart. The prayer is at once heard and responded. Do this *in the daily battle of life* and realise yourself about the high efficacy of prayer. You must have strong Astikya Buddhi (strong conviction in the existence of God).

Christians have different prayers for getting various gifts and bounties from God. Mohamedans and all religionists have daily prayers at sunrise, noon, sunset, just before retiring to bed and just before taking food.

Prayer is the beginning of Yoga. Prayer is the first important Anga (limb) of Yoga. Preliminary spiritual Sadhana (practice) is prayer.

Even the dacoit prays, God helps him. Pray to God for purity, devotion, light and knowledge. You will get these things. Get up in the early morning and repeat some prayer for getting mental and physical Brahmacharya.

Pray in any way you like. Become as simple as a child. Open freely the chambers of your heart. Have no cunningness or crookedness. You will

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everything. Sincere Bhaktas (devotees) know pretty well about the high efficacy of prayers.

Narada Muni is still praying. Nam Dev prayed and Vitala came out of the image to eat his offerings. Ekanath prayed; Lord Hari showed His form with four hands. Mira prayed; Lord Krishna served her as a servant. Damaji prayed; Lord Krishna played the part of a, menial in paying his dues to the Bhadshah. What more you want? Pray fervently right now from this very second. Do not delay, friend. That 'tomorrow' will never come.

GOD BECOMES A SLAVE OF BHAKTAS

Nirguna Brahman has assumed the form of Saguna and Sakara Brahman for the sake of pious meditation of Bhaktas.

God tries his devotees in various ways in the beginning. He puts them to severe trials and tests. Eventually He becomes a slave of the Bhaktas. Lord Krishna says "I am not in my control". I am under the complete control of my Bhaktas. They have taken entire possession of my heart. How can I leave them when they have renounced everything for my sake only?"

God is full of mercy, love and compassion. He has been described as the "ocean of mercy". His mercy flows like the streams of the Ganges and the Jamuna. He is depicted as having sold Himself, so to say, to His devotees.

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UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love.
Salutations and Prostrations unto thee.
Thou art Satchidananda.
Thou art Omnipresent, Omnipotent and Omnisci
Thou art the indweller of all beings.
Grant us an understanding heart.
Equal vision, balanced mind.
Faith, devotion, and wisdom.
Grant us inner spiritual strength to resist temptati
And to control the mind.
Free us from egoism, lust, greed, hatred, anger a
jealou
Fill our hearts with Divine Virtues.
Let us behold Thee in all these names and for
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy Glories.
Let Thy name be ever on our lips.
Let us abide in Thee for ever and ever.

The above non-sectarian prayer is most suita for being repeated during all common gatherin It is cosmopolitan and all-embracing. This is a be tiful universal prayer that you should repeat d at home as well as on public occasions. This i prayer that will unite all. Spiritualise your activi and reveal the golden Secret of Divine Living.

—*Swami Sivana*

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KARMA YOGA

WASTE NOT TIME

1. Time is the soul of the world. It is the richest treasure. Waste not even a second.

2. Time is more precious than money.

3. Little acts make great actions.

4. Spiritual awakening is a gradual progress of the unfolding of the Consciousness of the Divine.

5. Work out your salvation in and through the world.

6. Always strive to lead an inner spiritual life in your own Atma (soul).

7. This marvellous world is a great University of wisdom. Learn your lessons and become wise.

8. Life here leads through many conflicts and trials. Life is a series of conquests. Fight bravely with the internal foes on the battle-ground of your heart.

9. Dwell in the Divine. Live and move in it. Get absorbed in the Divine Flame.

10. Strive, strive, strive. This is the sacred Mantra to success in everything.

11. Be active but not noisy.

12. Keep a fixed time each day for the study of scriptures. Study thoroughly, prayerfully and unhurriedly with an alert mind and without interruption.

13. Make Yoga a spiritual reality in your daily life. Become a practical Yogi.

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14. Laziness is the father of disappoint and failure.

15. A craving for comforts has weakened fibre. Lead a simple and hard life. Be strong sinewy.

16. To-day many have turned away from Rishis' Ideals—viz., service, love, sacrifice, renu tion, dispassion, devotion, meditation. Hence su ing, unrest, war, exploitation and misery.

17. In this message of the Rishis and S is the hope of India, the hope of the whole w and the hope of a new civilisation.

18. Let your life become a continuous Ya (sacrifice to God).

19. Obey the law, and you are blessed: obey the law, and you are punished.

20. Time is life. Utilise time profitably in ritual pursuits.

21. To-day is your own. Tomorrow perh may never come.

22. You have wasted much of your life little time is left. Make the best use of it. too can realise God and be ever happy.

23. O man! O ignorant man! O arrogan pertinent man! You have wasted your life Now at least spend your life of retirement us in Japa, Kirtan, meditation and selfless servic

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THE RAREST GIFT OF GOD

"You are all heirs to Immortal Life, Eternal Bliss and Infinite Light, Power and Wisdom. Your real inner nature is in fact absolute Knowledge and Bliss. I have come to remind you all of this glorious state.

The Creator has endowed you with the most precious gift of all, namely, this rare human body with its distinctive faculty of intelligent reasoning, discrimination and pure will. This rarest of things, the human birth, should be lived in a worthy manner. To live merely for the collection of a number of earthly things, a motor car, a bungalow, some silk suits and fashionable hats and ties and shoes, a wrist watch, a radio and some silver teacups, is but a low and childish ideal.

These things of the dust soon vanish away like a passing dream. All objects on earth are coated with the varnish of sure destruction. Even a person of ordinary intelligence prefers to have things that are more lasting.

"Blessed youths, dedicate your lives for enduring Ideals. Live your life for lasting attainments. The idea of becoming a something or someone here upon this earth is not the sole purpose. So long as you live you have to be engaged in some sort of activity, no doubt, but underneath it all, there must be inwardly a constant aspiration and ceaseless striving for the attainment of the great, sublime *Ideal* of human life, i.e., the attainment of Perfection.

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You are born for perfection, not to live a h -alive life of weakness, defects, limitations and perfections. Perfection is gradually attained by c tivating a pure Character through the diligent p ctice of Sadachara (right contact). Purity of cond and a high moral character are real marks of a m A man of loose character is worse than a dog o goat, for character alone raises man above the le of the beast.

It is not human form alone that bestows u us the status of a man; but it is purity, moral co ge and heroism that goto make up true Manlin and such lofty virtues are visible expressions of y inner divine nature.

The more you strive to manifest these g qualities, the more you become embodiments of th virtues, the more you grow in the consciousness your essential, glorious, nature.

To develop purity, to practise truth, selfless motiveless love, generosity, sincerity, forgiving peaceful nature, and simplicity, is not an easy th If you are determined to assert your manliness tead of remaining an abject slave to your se then these virtues will quickly come to you. Co and determination are the first steps to any at ment.

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RE-MODELLING OF THE FOREST ACADEMY PRESS BUILDING

In a letter accepting Sri Kumar Bri Raj Singh's first donation for this glorious, humanitarian work, Sri Swami Sivananda writes.

"Over a dozen workers have to stand benea the present zinc-sheet roofing and work throughout the day and in summer the whole place becomes extremely hot. To them your contribution is a boon and a blessing from God."

Voluntary contributions for putting up new pu roof to the part of the Forest Academy Pr Building, which has at present only a zinc-sh roof, will be gratefully accepted by

The Secretary,
Divine Life Society,
P.O. Shivananda Nagar

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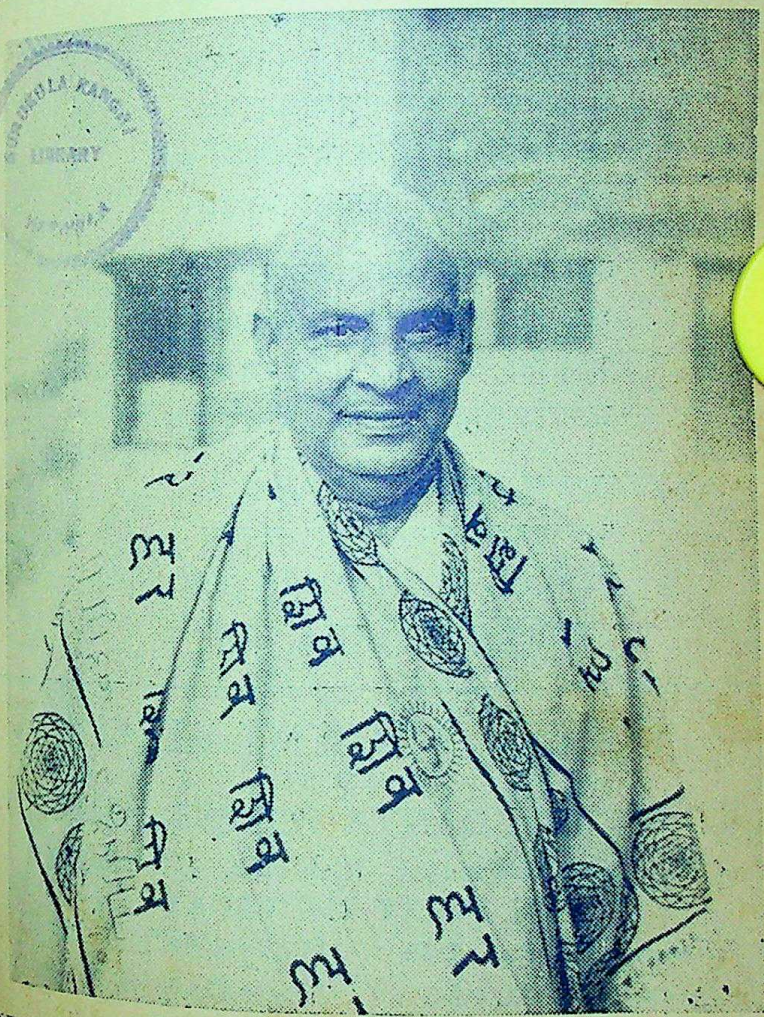

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

(१) आशावकाशगतशुभ्रयशोवितान-
माशाविहीनमनिशं शुभकर्मनिष्ठम्
आशानुकूलफलदं शरणागताना-
माशास्यशीलमनिशं शिवमाश्रयेहम्

(२) आधारमाश्रितनृणां बुधनन्दनीय-
मेधाबलं सुकृतमूर्तिममोघवाचम्
बोधाकरं शिवमुनिं भवरोगभाजां
बाधाविनाशकमजस्रमुपाश्रयेऽहम्

(३) नानागमप्रकृतभाषिणमिन्दुचूड-
ध्यानाप्तदिव्यमहसं महनीयशीलम्
मानातिरिक्तसुगुणं सुजनाभिसेव्य-
मानांघ्रिपद्मयुगलं शिवमाश्रयेऽहम

(४) स्फारानुभावमघनाशनमध्वगङ्गा-
धारासमानविगलन्मधुरोक्तिपूरम्
वैराग्यशान्तिनिलयं करुणाम्बुराशिं
धीराशयं शिवमुनिं शरणं प्रपद्ये

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THE YOGA-VEDANTA

Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

FOURTEEN LESSONS ON RAJA YOGA

(Sri Swami Sivananda)

MIND AND ITS CONTROL

WHAT IS MIND?

1. Mind is Atma Shakti.
2. It is through mind that God manifests as the universe.
3. Mind is made up of subtle matter.
4. Mind is a subtle force.
5. Prana vibrates on mind and mind generates thoughts.
6. Mind is a bundle of impressions, thoughts, Vasanas (desires) and cravings.
7. The seed of mind is egoism.

MODIFICATIONS OF MIND

8. Mind can do the five functions of the five senses of perception or knowledge (Jnana-Indriyas).
9. There are three Gunas or qualities, viz., Sattwa, Rajas and Tamas, in the mind.

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10. Lust, anger, greed, jealousy, pride, delusion, egoism, like and dislike, are waves in the mind.

11. The ever-restless mind becomes quiescent when all desires perish.

12. The mind is purified by the practice of selfless service, Japa, Tapas, right conduct or practice of Yama (self-restraint) and meditation.

13. The mind filled with Sattwa is Suddha Manas or pure mind.

14. The mind filled with Rajas and Tamas is Asuddha Manas or impure mind.

15. Relaxation of mind, Japa prayer, meditation, cheerfulness, Sattwic food, study of religious books, are necessary for keeping up mental health.

AS YOU THINK, SO YOU BECOME

16. The mind assumes the form of any object it intensely thinks of.

17. If it thinks of an apple, it assumes the form of an apple.

18. If it thinks of the form of Lord Jesus, it assumes the form of Lord Jesus.

19. As you think, so you become. This is an immutable psychological law.

20. In waking state mind has its abode in the brain.

21. In dream state it has its abode in the throat.

22. In deep sleep it rests in the heart.

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MIND AND PRANA

23. Prana is the connecting link between body and mind.

24. If you control Prana and sex-energy, you can control the mind.

25. If you can control the mind, you can control Prana also.

26. Through control of breath you can control the mind.

27. Cosmic mind is the universal mind of the Lord. It is superconscious mind.

28. Conscious mind operates through the brain in the waking state.

29. Subconscious mind is Chitta. All impressions are imbedded in the subconscious mind.

30. Mind can attend only to one thing at a time.

31. Practice of Pranayama helps to attain mental equipoise.

THE DIVIDING WALL

32. Mind is the dividing wall between soul and body.

33. Mind is the Commander-in-chief. The senses are soldiers.

34. Egoism, greed, jealousy, vanity, etc., are the attendants of the mind.

35. Man says, 'My mind was elsewhere; I did not see. My mind was elsewhere; I did not hear.'

36. Man sees with his mind and hears with his mind.

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37. Steadying or fixing the mind on one point is called Abhyasa.

CONTROL OF MIND

38. You can control the mind through Abhyasa or practice and Vairagya.

39. You can be established in Samadhi or superconscious state only by long practice, with zeal and faith.

40. Without dispassion or non-attachment or indifference to sensual enjoyments no spiritual progress is possible.

41. Annihilate the impure mind with the help of the pure or higher mind and transcend the higher mind also.

42. The senses cannot do anything without the co-operation of the mind.

43. Do not try to drive away impure thoughts. The more you try, the more they will return.

44. Fill the mind with divine thoughts. The impure thoughts will gradually vanish by themselves.

45. Do not try to control the mind through violent methods. You will miserably and hopelessly fail.

46. Use the approved and intelligent methods. You can control the mind easily.

THE CAUSE FOR BONDAGE

47. The mind is at the root of Samsara or world-process.

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48. Desire is the fuel. Thought is the fire.

49. Withdraw the fuel of desire; the fire of thought will be extinguished.

50. Mind is like an ocean; thoughts are the waves.

51. Mind is the organ of sensation and thoughts.

52. Mind thinks, intellect determines, egoism self-arrogates, subconscious mind memorises.

53. When the mind is Sattwic, calm and pure, you will get glimpses or flashes of intuition.

54. Mind and Prana are interdependent. Prana is the overcoat of the mind.

55. Wherever there is Prana, there is mind; wherever there is mind, there is Prana.

56. Waking state, dream state and deep sleep state are the three states of mind.

57. Mental actions are the real actions. Thought is the real action.

58. A Rajasic mind wants variety and new sensations. It gets disgusted with monotony.

59. Change of work is change for the mind.

60. Mind is a gate-keeper. It allows only one thought at a time to enter the mental factory or the mental palace.

QUESTIONS

1. What is mind?
2. How are mind and Prana inter-related?
3. How to purify the mind?
4. How to control the mind?

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5. What is the difference between the cosmic, the subconscious and the conscious minds?

6. Describe the relationship between mind and thought.

7. Where does the mind rest in the waking, dreaming and deep-sleep states?

8. What is Abhyasa?

THE THREE GUNAS

1. There are three Gunas or qualities in the mind, viz., Sattwa, Rajas and Tamas.

2. When Sattwa preponderates man is calm and serene (Shanta).

3. When Rajas preponderates he is Ghora (agitated or excited).

4. When Tamas preponderates he is Moodha (dull and foolish).

5. Control Tamas through Rajas. Control Rajas through Sattwa. Control Sattwa by Sattwa itself.

6. A knowledge of the Gunas and their operation is very indispensable. Then alone you can free yourself from their clutch.

7. He who has gone beyond the three Gunas has equal vision and balanced mind in pleasure and pain, honour and dishonour, is a sage or a full-blown Yogi.

8. The three qualities of Prakriti or nature delude man and bind him down to the Samsara or world-process.

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9. Gunas are really the primary constituents of the Prakriti. They are the bases of all substances.

10. Transcend the three Gunas; you will attain freedom, perfection and immortality.

INFLUENCE OF SATTWA

11. When Sattwa grows in man, he is righteous; he develops devotion to the Lord; knowledge dawns in him.

12. When the mind is Sattwic, there is serenity. Truth is reflected in a serene mind.

13. Sattwa increases through association with the wise, study of religious books, Sattwic food, repetition of the Lord's name, etc.

14. Sattwa has the characteristic of effulgence. It is also harmony or goodness or purity.

15. Sattwa is stainless like the crystal.

16. Sattwa binds a man by attachment to happiness and knowledge (lower).

17. Sattwa is a golden fetter. Rajas and Tamas are iron fetters.

18. When Sattwa predominates, a man is endowed with discrimination, pure reason and pure understanding.

19. His mind turns away from sensual pleasures. Sublime, divine thoughts roll in his mind.

20. When Sattwa predominates, there is clarity or clear vision. There is penetrative insight. The door of intuition is wide open.

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POWER OF RAJAS

21. Rajas is passion or activity.

22. Rajas causes distraction and restlessness.

23. Rajas is the source of thirst and attachment. It binds by attachment to action.

24. A Rajasic man wants power, wealth, prestige, position, name and fame.

25. A Rajasic man constantly moves. He is ambitious. He is ever engaged in action. He is talkative.

26. He is full of cravings and desires. He is attached to action. He runs after sensual pleasures.

27. His desires are insatiable, like a flame. He is never contented. He is ever greedy and restless.

28. His understanding is clouded. He has no power of discrimination.

29. He is under intoxication of pride of wealth. He has a perverted intellect.

30. His goal is money and sensual pleasure. He worships Mammon.

31. Misery appears to him as happiness; pain appears to him as pleasure; sorrow appears to him as joy.

SWAY OF TAMAS

32. Tamas is inertia or darkness.

33. Tamas is born of ignorance. It binds a man by heedlessness, indolence, carelessness, lethargy, sloth and sleep.

34. A Tamasic man has no power of judgment. He does foolish actions.

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35. His actions are not guided by reason.

36. He has no inclination for work. He sleeps too much.

37. He is thoughtless or ignorant.

38. Some mistake Tamas for Sattwa.

39. Unrighteousness is the outcome of Rajas and Tamas.

THE CONTRASTS

40. The fruit of Sattwic action is happiness; the fruit of Rajasic action is pain; the fruit of Tamasic action is ignorance.

41. If anyone meets death when Sattwa is predominant, he attains to the spotless world of the Highest.

42. If he meets death in Rajas, he is born among those attached to action.

43. If he meets death in Tamas, he is born in the womb of the senseless. He takes his birth amongst the dull and the stupid, or the lowest grades of human being.

44. When Sattwa prevails, Rajas and Tamas are under subjection.

45. When Rajas predominates, Sattwa and Tamas are overpowered.

46. When Sattwa predominates, a man is endowed with discrimination, pure reason and pure understanding.

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WITHOUT GUNAS THERE IS NO WORLD

47. The three Gunas are present in all human beings. No one is free from the operation of any of the three Gunas.

48. These qualities are not constant. Sometimes Sattwa predominates; at other times, Rajas or Tamas predominates.

49. Analyse all phenomena in terms of the Gunas. Know well their characteristics.

50. The individual soul is swayed by the Gunas.

51. The Lord has mastery over the three Gunas.

52. When the three Gunas are in a state of equilibrium. Prakriti is in a state of equipoise. There is no projection of the world. There is Pralaya or deluge. A vibration arises. There is disturbance in the Gunas. Equilibrium of the Gunas is disturbed. The world comes out.

53. Rajas and Tamas are pitfalls on the spiritual path.

54. When a sage or Yogi works for the solidarity of the world, his basic Guna is Sattwa. He is a constructive force.

55. Hitler also worked but his basic quality was Rajaso-tamas. He was a destructive force.

QUESTIONS

1. What are the three Gunas? How do you distinguish them?

2. What are the qualities a Sattwic man should possess?

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3. What is the nature of a Rajasic man?
4. What is the influence of Tamas?
5. How do Sattwa, Rajas and Tamas decide the transmigration of the soul?
6. What are the fruits of the three Gunas?

PHILOSOPHY OF OM

WHAT IS OM?

1. Om is the word of power. It is the sacred symbol of Brahman or God.

2. All languages and sounds have come out of Om. The whole world also has come out of Om.

3. In the beginning there was the word; the word was with God; the word itself was God. This is Om.

4. Om is the prop of everything. Om is the supreme refuge or support for everything. Om is the best thing in this world.

5. Om consists of A, U, M, and Ardhamatra.

6. Om is infinity. Om is eternity. Om is immortality. Om is Sat-chit-ananda (existence, consciousness and bliss absolute).

7. Om is Pranava or the word of glory. This is the mystic word, the very essence of all teachings.

8. Om is the secret of secrets. It is the Source of all power.

9. Om is the basis for all sounds.

10. All sounds symbols are centred in Om.

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THY GOAL IS OM

11. The goal which the scriptures uniformly extol, which all acts of austerity speak of and wishing for which man leads the life of celibacy—that goal is Om.

12. Om is the bow; the mind is the arrow; God or Brahman is the target. Know the Lord with concentration. Hit the target with one-pointed mind. Just as the arrow becomes one with the target, the individual soul will become identical with the Lord or the Absolute.

13. In Om the world exists; in Om it is dissolved; and in Om it subsists.

14. Om serves as a boat to cross this ocean of Samsara.

15. Om is your real name.

16. Om covers all the three-fold experiences of man.

JAPA OF OM

17. Japa or recitation of Om makes the mind inward (introvert).

18. Japa of Om is remembrance of the Lord.

19. The Yogic students gets one-pointedness of mind by repetition of Om.

20. By constant repetition of Om the force of spiritual Samskaras is increased.

21. Mental Japa of Om is more powerful than the verbal Japa.

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22. Repetition of Om and meditation on It remove all obstacles in meditation.

23. Repeat Om mentally when you retain the breath (Kumbhak). This will give you power, strength, vigour and good health.

MEDITATION ON OM

24. Meditate:

I am all-pervading, immortal Soul
Om Om Om

I am infinity, eternity, immortality
Om Om Om

I am existence, consciousness, bliss absolute
Om Om Om

25. He who meditates on Om becomes a spiritual dynamo. He radiates joy, peace, power.

26. Meditation on Om acts as an aeroplane that helps the Yogic student to soar high into the realm of eternal bliss, everlasting peace and undying joy.

27. Sit and gaze at an Om picture. Then try to visualise the Om with closed eyes.

28. As soon as you sit for meditation, chant a long Om for two minutes. You will be elevated and inspired. This will drive away all worldly thoughts. Then start your meditation.

29. Meditate on Om with its significance or meaning with Bhav or the right mental attitude.

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ALL INDEED IS OM

30. Ocean roars; this is Om. River rushes; this is Om. Bee hums; this is Om.

31. Om is the life and soul of all Mantras.

32. The essence of all scriptures is Om.

33. 'A' starts from the root of the tongue; 'U' proceeds from the middle; and 'M' comes from the end by closing the lips.

34. A U M covers the entire sound-producing area.

35. Amen is Om. Ameen is Om.

36. All words that denote objects are centred in Om. Hence the whole world has come out of Om; it rests in Om and dissolves in Om.

37. Om is the bestower of all desires and salvation.

38. Om is the ladder which takes the Yogic student to the loftier level of superconsciousness.

THE COMMON SYMBOL

39. Om is the common symbol. It represents all symbols of God, all symbols of all religions and all sects.

40. The Lord is the highest of all. Om is His name. So Om must be adored.

41. 'A' represents the waking state, 'U' represents the dream state and 'M' represents the deep sleep state.

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42. Om is the basis of your life, thought and intelligence.

43. Om and Brahman are inseparable.

44. Om is the celestial ambrosia that confers immortality.

46. There is a mysterious inscrutable power in Om. This force tears the veil of ignorance and brings the aspirant to God.

47. The vibration produced by chanting Om in the physical universe corresponds to the original vibration that arose when the world was projected.

48. Yogis always meditate on Om.

49. Om is the inner music of the Soul. It is the music of Silence.

REALISE THROUGH OM

50. Remember Om. Sing Om. Chant Om. Do Japa of Om. Meditate on Om.

51. Enter the ship of Om. Sail smoothly with the help of meditation on Om. Use the anchor of discrimination. Wear the life-belt of dispassion. Land safely in the marvellous city of Satchidananda Brahman.

QUESTIONS

1. What is the definition of Om?
2. How does 'AUM' cover the entire sound-producing area?
3. What is the formula for meditating on Om?
4. What do you gain through Japa of Om?

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5. Give the analogy of the bow, arrow and target.

YAMA-NIYAMA

THE ASHTANGA YOGA

May he live long to train his disciples to spread his teachings and to enlighten us.

1. Yama (self-restraint), Niyama (observances), Asana (pose), Pranayama (control of Prana or breath), Pratyahara (abstraction of the senses), Dharana (concentration), Dhyana (meditation), and Samadhi (superconscious state), are the eight limbs of Raja Yoga. Yama is the very foundation of Yoga.

WHAT IS YAMA?

2. Non-killing (Ahimsa), truthfulness (Satya), non-stealing (Asteya), continence (Brahmacharya) and covetousness (Aparigraha) are called Yama (self-restraint).

AHIMSA

3. Ahimsa is perfect harmlessness. Eliminate the beast nature within.

4. Ahimsa is not merely non-killing.

5. It is positive, cosmic love.

6. It is to abstain even from the slightest harm to any living creature, mentally, verbally or by deed.

7. One Self or Atma dwells in all. All are manifestations of the One God. By injuring another you

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injure your own Self. By serving another you serve your own Self. Love all. Serve all. Hate none. Insult none. Injure none in thought, word or deed.

8. Ahimsa is a wonderful quality of the heart.

9. Ahimsa is Supreme Love.

10. Ahimsa is a weapon of the strong. It cannot be practised by weak persons.

POWER OF AHIMSA

11. There is no power greater than Ahimsa.

12. It transmutes man into Divinity.

13. The practise of Ahimsa develops the heart in a wonderful manner.

14. Ahimsa will develop the soul-force or will power and spiritual strength.

15. The practice of Ahimsa will make you fearless.

16. He who practises Ahimsa can move the whole world. He can tame even the wild animals.

17. Practice of Ahimsa is practice of Divine Life.

18. Ahimsa, Satyam, Brahmacharya, etc., are a Hahavrita or the great universal vow.

19. Ahimsa is not a policy.. It is a sublime virtue.

20. It should be practised by all people of all countries.

21. It does not concern only the Hindus or Indians in general.

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22. Whoever wishes to realise God must practise Ahimsa.

23. If you develop this one virtue, Ahimsa, other virtues will cling to you by themselves.

24. Anger can be easily controlled by practice of Ahimsa.

25. The law of Ahimsa is as much exact and precise as the law of gravitation or cohesion.

WHO CAN PRACTISE AHIMSA

26. He who is patient and forgiving, who has self-control can practise Ahimsa.

27. If you practise Ahimsa, you should put with insults, rebukes, censures and assaults.

28. You should never retallate, nor wish ill anybody even under extreme provocation.

29. If a man is established in Ahimsa in presence all enmities cease in others.

30. You can be established in Ahimsa only through constant and vigilant endeavour.

31. The vow of Ahimsa is broken even by showing contempt to another man, by entertaining reasonable dislike or prejudice, by backbiting speaking ill of others, by harbouring thoughts hatred.

SATYA (TRUTHFULNESS)

32. Thought, word and act should agree. is truthfulness.

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33. Whatever you have seen or heard must be spoken of as it is. Do not twist or modify. This is Satya.

34. To be true to one's own self is satya.

35. Truth alone triumphs, but not falsehood.

36. If you are established in truth, all other virtues will cling to you.

37. God is truth. You can realise truth only by speaking truth.

38. Speaking untruth even in just is bad.

39. By speaking truth, the mind is purified, and the divine light dawns.

40. Stick to your promise at any cost.

41. Ahimsa, Brahmacharya, purity, justice, harmony, forgiveness and peace are forms of truth.

42. Impartiality, self-control, modesty, endurance, goodness, renunciation, fortitude, compassion, are also forms of truth.

43. If you are established in truth, you will get vak-Siddhi—whatever you say will come to pass.

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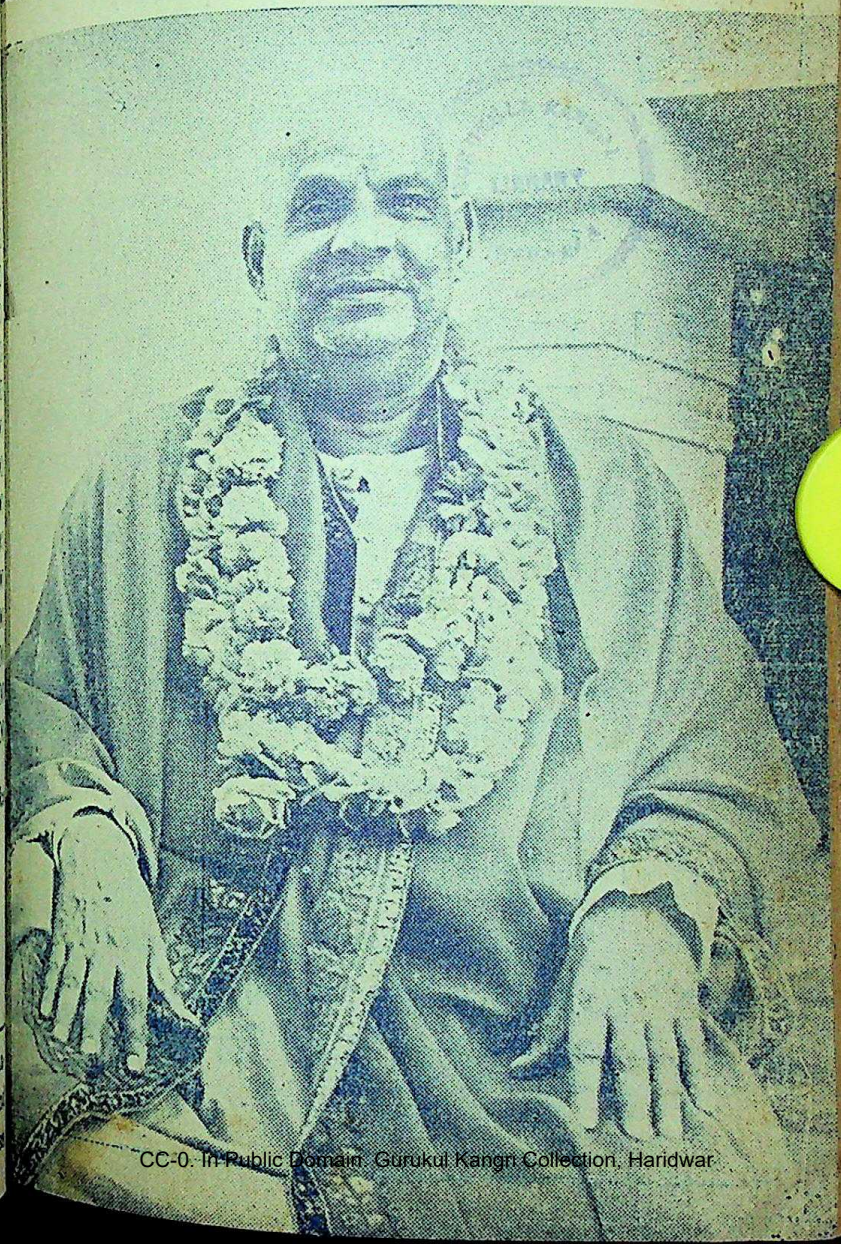

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

[१] विकललौकिकबन्धनमन्वहं
सकलमङ्गलकर्मविधायकम्
अकलुषाशयमाश्रितवत्सलं
प्रकटदिव्यरुचं शिवमाश्रये

[२] अमलनिस्तुलशीलमनारतं
सुमधुरोक्तिसुधारसवर्षिणम्
नमदसंख्यजनावृतमाश्रये
शमवनं यमिनं शिवयोगिनम्

[३] अशरणावनकर्मसमुत्सुकं
वशगताद्भुतसिद्धिसमुच्चयम्
भृशमशेषजनोग्रभवामय-
प्रशमनं शिवयोगिनमाश्रये

[४] चरणयुग्मविनम्रजनावली-
शरणमातुरपालनतत्परम्
स्मरणयोग्यचरित्रमुपाश्रये
करणशुद्धिकृतं शिवयोगिनम्

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Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

PRACTICE OF BRAHMACHARYA

(Sri Swami Sivananda)

BRAHMACHARYA FOR LONGEVITY

Secret of Longevity

It is on the mere attainment of establishment of Achaara that you may be able to attain full age and eternal happiness. You can attain full age, even if you are devoid of all other qualities, by the establishment of Achaara (good conduct) only. Achaara is character-building. You must have a good character. Otherwise you will lose your Brahmacharya or Veerya, the vital energy, and thereby attain premature death. Srutis declare full life or age of one hundred years for a man. This you can attain only by the establishment of Brahmacharya.

You have to remember one thing more! The secrets of longevity may be based chiefly upon discretion in the choice of food and drink, temperance, soberiety, chastity and a hopeful optimistic outlook on life; and so gluttons, drunkards, the idle, the dissipated or the lazy, cannot reasonably hope to attain full age.

That one may attain to the age of one hundred years or more is no visionary statement. According

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to psychological and natural laws, the duration human life should be at least five times the per necessary to reach full growth. This is a prev ing law which is exemplified in the brute creatio The horse grows about four years and lives to about 12 to 14; the camel grows for eight years a lives to be about 40; man grows for about 20 to years, if accidents could be excluded, his normal dur tion of life should not be less than one hundr years;" so says Milton Severen of the West. Ju compare this to the period of life declared by t Srutis, Puranas and the Shastras of the Hindus a the period of Brahmacharya as full 25 years. T period of growth for a Brahmachari which can b established by the attainment of Veerya is to be h by the rigid attainment of Brahmacharya.

And so Patanjali Maharshi, writer of Raja Yo or Ashtanga Yoga, says:

"Brahmacharyapratishthayam Veeryalabhah."

There are instances of men who have attain longevity and intellectual powers despite their lo immoral ways. Obviously this is due to their Pra bdha. But they would have been still more power and brilliant had they possessed a good charac and continence as well.

Brahmacharya in Active Life

Practice of Karma Yoga is not possible with Brahmacharya, I have given here a short descript of methods by which one can be established in p sical and mental celibacy.

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One of the students of Dhanvantari approached his teacher after finishing his full course of Ayurveda and asked him: "O Bhagawan, kindly let me know the secret of health now. Dhanvantari replied: "This Veerya (seminal energy) is verily Atman" This secret of health lies in preservation of this vital force. He who wastes this energy cannot have physical, mental, moral and spiritual developments."

If the Veerya is lost, Prana gets unsteady. Prana is agitated. The man becomes nervous. Then, the mind also cannot work properly. The man becomes fickle-minded. There is mental weakness.

According to Ayurveda semen is the last Dhatu that is formed out of Majja or marrow. From food chyle (Rasa) is manufactured. Out of chyle comes blood (Rakta); out of blood comes flesh; out of flesh comes fat; out of fat comes marrow; out of marrow comes semen. These are the seven Dhatus. There are three divisions in each Dhatu. Semen nourishes the physical body, heart and intellect. That man who uses the physical body, heart and intellect only can have perfect Brahmacharya. A Phailwan or wrestler who uses his physical body only but keeps the intellect and heart undeveloped cannot expect to have full Brahmacharya. He can have Brahmacharya of the body only but not of the mind and heart. The semen that belongs to heart and mind will certainly flow out, if an aspirant does Japa and meditation only, if he does not develop the heart and if he does not develop his physical body; he will have mental Brahmacharya only.

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That portion of the semen which goes to nou the heart and body will flow out. But an adva Yogi who does higher, deeper meditation will b full Brahmacharya even if he does not take ph cal exercise.

The ignorant man is an instrument in the ha of his Samskaras and Karmas. He slowly g strength by understanding his real essential na by doing spiritual Sadhana, by removing the de and egoism.

This world is nothing but sex and ego. I is the chief thing. It is the basis. The sex is ha ing on to the ego. If the ego is destroyed Vichara or enquiry of "Who am I", the sex-i takes to its heels by itself. Man, master of his d tiny, has lost his divine glory and has become a slav tool, in the hands of sex and ego on account of ig rance. Sex and ego are the products of Avidya nescience. The dawn of knowledge of Self ann lates these two enemies of Atma, the two dec who are plundering the helpless, ignorant, little f Jiva, the illusory "I".

If the sexual energy is transmuted into C or spiritual energy by pure thoughts it is ca sex-sublimation in Western psychology. Just chemical substance is sublimated or pur so also the sexual energy is purified and cha into divine energy by spiritual Sadhana, by en taining sublime, soul-elevating thoughts of self Atman. In Yoga it is called Oordhvaretas or ch

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whom the seminal energy has flown upwards into the brain as Ojas Shakti. There is no possibility of semen going downwards by sexual excitement.

This process is extremely difficult. It demands constant and protracted Sadhana and perfect discipline. That Yogi who has achieved perfect sublimation has perfect control over lust. There is no fear for his downfall. He is perfectly safe. This stage is a very high stage. A microscopic minority only have attained this sublime exalted State. Sri Sankara, Sri Dattatreya and Jnana Dev of Alandi had reached this stage.

That Yogi who has disciplined himself through ceaseless protracted Sadhana, continuous meditation, Pranayama and Atmic Vichara, the practice of Shama (serenity), Dama (self-control), Yama (vows), and Niyama (observances) is also safe; although he has not attained the stage of perfect sex-sublimation. He will have no attraction for ladies. He has thinned out the mind. The mind is starved to death. It cannot raise its hood. It cannot hiss.

That Yogi or Jnani who has attained the highest Nirvikalpa Samadhi, in whom the seeds of Samskaras are fried in toto can claim himself to be a perfect Oordhvaretas or one who has complete sex-sublimation.

The process of sex-sublimation is very difficult and yet it is most necessary for the aspirant in the spiritual path. It is the most important qualification for the Sadhaka, either in the path of Karma Yoga,

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Upasana, Raja Yoga or Vedanta. You must ach
this at any cost. You will surely attempt thi
future births. But, why not now?

It is a fundamental pre-requisite for an aspi
If one has this qualification or merit, all merits
cling to him. All good qualities will come by these

The practice of celibacy is not attended with
danger or any disease or any undesirable re
such as the various sorts of "Complex" which
wrongly attributed by the Western Psycholog
They have no practical knowledge of the subject
hand. They have the wrong, ill-founded imagina
that the ungratified sex-energy assumes the form
various "Complexes" in disguise such as touch-p
bhia, etc. This complex is due to some other ca
It is a morbid state of mind due to excessive
lousy, hatred, anger, worry and depression bro
about by various causes.

On the contrary, even a little self-restrai
a little practice of continence is an ideal "pick
up". It gives inner strength and peace of mind
invigorates the mind and nerves. It helps to
serve physical and mental energy. It augments
mory, will-force and brain-power. It bestows tre
dous strength, vigour and vitality. It renovates
system or constitution, rebuilds the cells and tis
energises digestion and gives power to face the
culties in the daily battle of life. A perfect
bate can shake the world, can stop the ocean
like Lord Jesus, can blow up mountains, can

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mand nature and the five elements like Jnana Dev. There is nothing in the three worlds that cannot be achieved by him. All Siddhis and Riddhis roll under His feet.

It is quite possible for a man to practise celibacy while remaining in the world, albeit there are various sorts of temptations and distractions. Many have achieved this in times of yore. There are many even at the present moment also. A well-disciplined life, study of religious scriptures, Satsang, Japa, Dhyana, Pranayama, Sattwic and moderate diet, daily introspection and enquiry, self-analysis and self-correction, Sadachara, practice of Yama, Niyama, physical verbal and mental Tapas in accordance with the teachings of the seventeenth chapter of the Gita, will pave a long way in the attainment of this end. People have an irregular unrighteous, immoderate, irreligious, undisciplined life. Just as the elephant throws sand on its own head, so also they themselves bring difficulties and troubles on their own heads on account of their foolishness.

Sex-sublimation is within your reach if you wish to attain it. The path is quite clear, straight and smooth, if you understand it, and if you apply yourself with patience, perseverance determination and strong will, if you practise discipline of the Indriyas, right conduct, right thinking, right action, regular meditation, assertion, auto-suggestion and enquiry of "Who am I?" Atma is Nirvikara (formless). Feel this. Can there be any trace of lust or impurity in the eternal pure Atman?

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Thou art Nitya, Suddha, Buddha, Mukta A (eternal, pure, perfect, allwise, free Self). O s dear Paramananda ! Feel this. Assert this bi right. Claim this hereditary property. You can e fight with that "Old Man of the Upanishads." C this birth-right amidst typewriting, arranging ch ters for the book and other multifarious works. T is better than cave-life. This is the dynamic, in ral Yoga of Siva. This was the Yoga of Sri Sanka and Lord Buddha too.

Brahmacharya—Basis of Health

"If the spermatic secretion in man is continu it must either be expelled or reabsorbed. Where the seminal secretions are conserved and thereby absorbed into the system, it goes towards enrich the blood and strengthening the brain." Doctor Lewis taught that the conservation of this elem is essential in strengthening the body, vigour mind and keenness of intellect. Another wr Dr. E.P. Miller declares, "All waste of sperm secretions, whether voluntary or involuntary, i direct wastage of life-force. It is almost univers conceded that the choicest elements of the blood e into the composition of the spermatic secretion these conclusions are correct then it follows th chaste life is essential to man's well-being."

Brahmacharya is the basis for the attainm of Kaya Siddhi (perfection of physical he Complete celibacy must be observed. This of Paramount importance. By the practice Yoga the semen becomes transmuted into

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Shakti. All the cells are vivified or galvanised by the power of Ojas. The practice of Brahmacharya, Pranayama, Sirshasan and other Hatha Yogic Kriyas and meditation entirely renovates the system and gives new strength, vigour and vitality to the cells. The Yogi will have a perfect body. There will be charm and grace in his movements, He can live as long as he likes (Iccha Mrityu). That is the reason why Lord Krishna says to Arjuna "Tasmat Yogee Bhavarjuna" Therefore, become a Yogi.

BRAHMACHARYA AND EDUCATION

Modern Education

If you compare the present system of education with our ancient Gurukul system, there is a wide gulf between the two systems. In the first place, the present system of education is very costly. The moral side of education is absolutely ignored at the present moment. Every student in the Gurukul was pure. Every student had perfect moral training. This was the predominating feature of ancient culture. Every student had a knowledge of Pranayam, Mantra, Yoga, Asana, code of morals, Gita, Ramayana, Maha Bharata and Upanishads, every student possessed humility, self-restraint, obedience, spirit of service and self-sacrifice, good demeanour, politeness, courteous nature and last but not least, a desire for acquiring Atma Jnana.

The college students of the present day do not possess any of these virtues at all. Self-control is a thing unknown to them. Luxurious living and self-

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indulgence begin from their very boyhood. Ar
gance, impertinence, disobedience, are deep-roo
in them. They have become confirmed atheists a
rank-materialists. Many are ashamed to say that th
believe in God. They have no knowledge of Brah
charya and self-control. Fashionable dress,
desirable food, bad company, frequent attendance
theatres and cinemas, applying Western manners a
customs have rendered them weak and passion
Brahma-Vidya, Atma-jnana, Adhyatmic science, V
ragya, wealth of Moksha, Atmic peace and bliss a
quite foreign to them.

Fashion, style, epicureanism, gluttony, lux
have occupied their minds. It is very pitiable
hear the life history of some of the college stude
In Gurukul, boys were healthy and strong and li
long. The health officers of Bengal reported th
75% of students are unhealthy in Calcutta a
Dacca. Thehealth officers of Bombay reported th
90% of students are unhealthy in Karachi. It has
deed been detected that the health of the stud
has deteriorated throughout India. Moreover,
vices and bad practices which are ruining their hea
are on the increase. There is no ethical culture
modern schools and colleges. Modern civiliza
has enfeebled our boys and girls. T
lead an artificial life. Children beget childr
There is racial degeneration. The cinema has
come a curse. It excites passion and emotion. N
adays, in cinemas vulgar scenes and immoral p
are enacted even when they show the stories

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Maha-Bharata and Ramayana. I again have to reiterate with force that the present system of education in India needs a thorough drastic over-hauling immediately. Professors of some colleges insist on the students putting on fashionable dress. They even dislike students who wear clean but simple clothing. A great pity! Cleanliness is one thing and fashion is another thing. The so-called 'fashion' takes root in worldliness and sensuality.

Duty of Teachers and Parents

A great onerous duty rests with the teachers and professors of schools in training the students in the path properly. They themselves should be strictly moral and pure. They should be endowed with ethical perfection. Otherwise it will be like the blind leading the blind. Before taking to the profession of a teacher, every teacher should feel the high responsibility of his position. Mere intellectual achievement in the art of delivering dry lectures alone will not adorn a professor.

When a student reaches the age of maturity, certain growths and changes take place in the physical body. Voice changes. New emotions and sentiments arise. Naturally they become curious. They consult the street boys. They are ill-advised. They ruin their health by vile habits. A clear knowledge of sexual health, hygiene, Brahmacharya, how to attain longevity, how to control passion etc., should be imparted to them. Parents should teach their children the various stories from Maha-Bharata

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and Ramayana that relate to Brahmacharya
right conduct.

Parents should advise their children, often
often on the subject of Brahmacharya. This is th
imperative duty. Candid talks to the boys and g
are very necessary when they are showing signs
puberty. There is no use of beating about the b
Matters that relate to sex should not be kept hid
It will only be a false modesty if the parents feel
to talk to them on this important subject. Sil
will only excite their curiosity. If they can un
stand these things clearly in time, surely they
not be misguided by evil companions and they
not develop bad habits.

O' Teachers and Professors! Wake up
Train the students in the path of Brahmach
and righteousness and morality. Make them
Brahmacharins. Do not neglect this noble work.
are morally responsible for this onerous work.
is your Yoga. You can have Self-realization if
take up this work in right earnest. Be true and
cere. Open your eyes now. Explain to the boys
girls the importance of Brahmacharya and ins
them in the various methods by which they
preserve the Veerya....the soul-force or
Shakti that is hidden in them.

Teachers who have disciplined themselves
should first hold private talks with students
give them regular practical lessons on Brahmach
Rev. H. Packenham Walsh, late Principal of S

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regular talks with students and give them regular practical lessons on Brahmacharya, and self-control. The future destiny of the world rests with the teachers and the students. If the teachers train their students in the right direction, in the path of righteousness, the world will be filled with ideal citizens, Yogins and Jivanmuktas, who will radiate light, peace, bliss and joy everywhere.

Magic lantern demonstrations on the subject of Brahmacharya, on the lives of Brahmacharins of yore, on the stories of Mahabharata and Ramayana, should be regularly conducted in schools and colleges. This will be a great help in elevating and inspiring the students to a high moral standard.

Blessed is he who truly endeavours in making his students true Brahmacharins. Twice blessed is he who tries to become a real Brahmachari. May the blessings of Lord Krishna be upon them. Glory to the teachers, professors and students.

BRAHMACHARYA AND OORDHWARETA YOGI

Who is a Brahmachri

A Brahmachari is one who is attempting to realise Brahman by conducting a life of absolute celibacy. Brahmacharya is the conduct of leading a celibate life. The Anugita says: "One who has passed beyond all disciplinary action and rests in Brahman and moves about in the world as Brahman himself is called Brahmachari."

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There are two types of Brahmacharins the Naishthika, who is celibate all throughout his life, and Upakurvana, who will become a householder (Grihastha) after the completion of his religious studies.

A true Brahmachari only can cultivate Bhakti. A true Brahmachari only can acquire Jnana. Without Brahmacharya no spiritual progress is possible. Therefore, I have given below some practical methods to get success in Brahmacharya.

Brahmacharya is absolute freedom from sexual desire and thoughts. A Brahmachari must be free from lustful looks always. Lord Jesus says: "If you have a lustful look, you have already committed adultery in your heart". A true Brahmachari will not feel any difference in touching a woman, a piece of paper, a log of wood, or a piece of stone.

Akhanda Brahmachari

An Akhanda Brahmachari who has not allowed even a drop of semen to come out for a period of twelve years will enter into Samadhi without any effort. Prana and mind are under his perfect control. Bala-Brahmachari (Brahmachari from the very childhood) is a synonymous term for Akhanda Brahmachari. An Akhanda Brahmachari has strong Dharana Shakti (power of grasping), Smriti Shakti (retentive memory) and Vichara Shakti (power of enquiry). An Akhanda Brahmachari need not practise Manana (reflection) and Nididhyasana (meditation). His intellect is pure and his understanding is clear. Akhanda Brahmacharins are very, very rare

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But there are some. You can also become an Akhanda Brahmachari, if you attempt it in the right manner with earnestness. Mere matted hair, application of ashes to the forehead and body cannot make one an Akhanda Brahmachari. That Brahmachari who has controlled the Physical body and his physical Indriyas (organs) but who constantly dwells in sexual thoughts is a confirmed hypocrite. He should never be trusted. He will become a menace at any time. He cannot be called a Brahmachari.

If you can remain as an Akhanda Brahmachari for a period of twelve years, you will realise God immediately without any further Sadhana. You have already achieved the goal of life. Mark here the word "Akhanda" (unbroken).

Become a Naishthic Brahmachari (lifelong). Naishtic Brahmachari is one who takes a vow to remain as a celibate throughout his life. He may at once take Sannyas also without entering the householder's life.

Dear Shyama! You are Naishtic Brahmachari, one who has taken the vow of remaining as a celibate in thought, word and deed throughout your life. Now even the sun will tremble before you, because he is afraid of being pierced by you through your power of Brahmacharya. You are the glorious sun of suns now.

Oordhwarata Yogi

I shall speak a word on Oordhvareta Yogi.

An Oordhvareta Yogi is one in whom the seminal energy flows upwards to the brain and is stored up

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as Ojas Shakti which is used for contemplative purposes in the practice of Dhyana. In an Oordhvareta Yogi the seminal energy is transmuted into spiritual energy (Ojas-Shakti). The process of transmutation is termed sex-sublimation. An Oordhvareta Yogi will have no wet dreams. He not only converts the semen into Ojas, but checks through his Yogic power through purity in thought, word and deed, the very formation of semen by the secretory cells of the testes or seeds. This is a great secret. Allopaths believe that even in an Oordhvareta Yogi, the formation of semen goes on incessantly and that the fluid is reabsorbed in the blood. This is a mistake. They do not understand the inner Yogic secrets and mysteries. They are in the dark. Their Drishti (vision) is concerned with the gross things of the universe. The Yogi penetrates into the subtle hidden nature of things through Yogic vision and Yogi Chakshu (inner vision of wisdom). The Yogi gets control over the astral nature of semen and therefore prevents the formation of the very fluid itself. According to Yogic Science, semen (Suklam) exists in a subtle state throughout the body. It is withdrawn and elaborated into gross form in the sexual organs under the influence of the sexual will and sexual excitement. To be an Oordhvareta Yogi is not merely to prevent the emission of gross semen already formed but to prevent its formation as gross seed.

An Oordhvareta Yogi will realise Brahman quickly. Mere Sravana (hearing of scriptures)

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quite sufficient for him to obtain Brahma Anubhava or Atma Sakshatkar (self-realisation).

If the sexual energy is transmuted into Ojas (spiritual energy) by pure thought, it is called sex-sublimation in Western psychology. Just as a chemical substance is sublimated or purified by raising by heat into vapour which again becomes solid, so also the sexual energy is purified and hanged into divine energy by spiritual Sadhana, by entertaining sublime, soul-elevating thoughts of Self or Atma. In Yoga one is called Oodhvareta Yogi in whom the seminal energy has flown upwards into the brain as Ojas Shakti.

The process of sex-sublimation is very difficult and yet is most necessary for the aspirant in the spiritual path. It is the most important qualification for the Sadhaka either in the path of Karma Yoga, Upasana, Raja Yoga or Vedanta. You must achieve this at any cost. You will surely attemp this in future births. But why not now?

Ojas is spiritual energy that is stored up in the brain. By sublime thoughts, meditation, japa, worship, Asan and Pranayama practice, the sexual energy can be transmuted into ojas shakti and stored up in the brain. This energy can be utilised for divine contemplation, and spiritual pursuits.

By the practice of Siddhasan, Sirshasan, Sarvangasan, Mula Bandha, Uddiyana Bandha, Maha Mudra, Nauli, etc., a Hatha Yogi transmutes his seminal energy into Ojas Shakti. By the practice of Navavidha

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Bhakti* and Japa, a Bhakta destroys the impurity of the mind and fixes it on God. By the practice of Yama, Niyama, Asana, Pranayama, Pratyahara Dharana and Dhyana, a Raja Yogi conquers lust and attains Kaivalya. A Jnana Yogi becomes pure by Viveka (discrimination), Vairagya (dispassion), Vichara (enquiry), Shama (serenity), Dama (control of senses) and Titiksha (endurance). Constantly think of the sexless Atma and destroy the sexual Vasanas (subtle desire). See Atma in all. Reject the names and forms and take the underlying essence—Sat-Chit-Ananda (Existence Knowledge and Bliss).

Anger and muscular energy can also be transmuted into Ojas. A man who has great deal of *Ojas* in his brain can turn out immense mental work. He is very intelligent. He has a magnetic aura in his face and lustrous eyes. He can influence the people by uttering a few words. A short speech can produce tremendous impression on the minds of hearers. His speech is thrilling. He has an awe-inspiring personality. Sankara, an Akhanda Brahmacharin worked wonders through his powers of Ojas. He did Dik-Vijaya and held controversies and heated debates in different parts of the country with the

* Navavidha Bhakti—Nine modes of devotion: (1) Sravana (hearing the stories of the Lord), (2) Kirtan (singing His Name or glories), (3) Smarana (remembering Him), (4) Padasevan (service of feet), (5) Archana (offering), (6) Vandana (salutation), (7) Dasyam (slave of God), (8) Sakhyam (friendly attitude) and (9) Atmanivedan (total surrender).

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learned scholars through his power of Ojas. A Yogi always directs his attention in the accumulation of this divine energy by unbroken chastity.

Preserve the vital fluid very, very carefully, my dear readers. Become an Oordhvareta Yogi through purity of thought word and deed.

Mind, Prana and veerya are one. Mind and prana have got affinity for each other like milk and water. Mind, prana and veerya (semen) are under one Sambandha (connection or circuit). If the mind is controlled, Prana and Veerya are automatically controlled. He who suspends or restrains the breath restrains also the working of the mind and the movement of semen. Again if the Veerya is controlled, and if it is made to flow upwards into the brain by pure thoughts and the practice of Vipareetha Karani Mudras such as Sarvangasana, Sirshasana and Pranayama, the mind and Prana are automatically controlled.

He who has controlled the mind has controlled the breath. The mind is set in motion or rendered active by two things, viz., the vibration of Prana and Vasanas (subtle desires). If one of those things dies, the other also dies of itself. Where the mind is absorbed, there the Prana is restrained; and where the Prana is fixed, there the mind is also absorbed. Mind and Prana are intimate companions, like the man and his shadow. If mind and Prana are not restrained all the Indriyas, organs of sensation and action keep actively engaged in their respective functions.

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You will have to be very careful of reaction. The Indriyas (senses) that are put under restraint for some months or one or two years become rebellious, if you are not always vigilant and careful. They revolt and drag you out when opportunities arise. Some people, who observe Brahmacharaya for one or two years, become more passionate and waste the energy considerably in the end. Some become incorrigible, immoral wrecks also.

The body of a man who is truly an Oordhvaretas has the scent of lotus. A man who is not Brahmachari in whom gross semen is formed, may, on the other hand, smells like a buck goat. The semen dries up in those who practise Pranayama seriously. The semen-energy ascends up to the brain. It is stored up as Ojas Shakti (spiritual energy) and comes back as Amrita or nectar.

More energy is wasted during copulation. The whole nervous system is shaken or agitated during the act. But it is not so, when emmission occurs during the dreaming state. Further the actual essence does not come out during wet dreams. It is only the watery prostatic juice with a little semen, that is discharged during nocturnal pollutions. When nocturnal emission takes place, the mind which was working in the inner astral body suddenly enters the physical body in an agitated condition. That is the reason why emission takes place suddenly.

The energy that is wasted during one sexual intercourse tantamounts to the physical energy that is spent in physical labour for ten days or mental

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energy that is utilised in mental work for three days. Mark how precious is the vital fluid semen.

Glory to those Yogis who have attained Oordhvareta or full sex sublimation and who are resting in their own Swaroopa. May we all practise perfect celibacy through the practice of Sama (control of mind), Dama (control of senses), Viveka (discrimination), Vichara (enquiry), Vairagya (dispassion), Pranayama (breath-control), Japa (repetition of Lord's Name), Dhyana (meditation) and reach the goal of life. May the Indweller of our hearts grant us spiritual strength to control the Indriyas (senses) and mind! May we all become full Oordhvareta Yogis like Sri Sankara Sri Jnana Dev of yore! May their blessings be upon us all.

Thermometer in Brahmacharya

A man has a thousand and one desires. But the central, strong desire is sexual desire. All hang on this central basic desire. Desire for money, desire for son, desire for property, desire for houses, desire for cattle, etc., come later on. Because the whole creation of this universe is to be kept up. God has made the sexual desire very, very powerful. Otherwise many Jivanmuktas would have cropped up quite easily, just as graduates from universities. It is easy to get University qualifications. It demands a little money, memory, intelligence and a little strain. But it is an up-hill climb to obliterate the sexual impulse. He who has completely eradica-

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ted lust and is established in mental Brahmacharya is Brahman or God himself.

There is always a complaint amongst men that they do not get good success in Brahmacharya despite their earnest efforts and sincere practices. They get unnecessarily alarmed and discouraged. It is a sad mistake. There is a barometric reading and termometric registration in the spiritual realm also. It is very subtle. The spiritual barometer registers or indicates advancement in mental purity even to the minutest degree. You want a Suddha Buddhi (pure intellect) to comprehend the degree or purity. Intense Sadhana, burning Vairagya an dMumukshutva (burning desire for liberation) bring in the highest degree of mental purity guickly.

Even if any one repeats Gayatri or Om for half an hour daily, the spiritual thermometer registers at once a minute degree of Brahmacharya or purity. You are unable to note it on account of your impure Buddhi. Do Sadhana for one or two years regularly and then compare your present state of mind with that of the previous year. You will surely find a vast change. You will experience or feel more calmness, more purity and more force and strength. There is no doubt of this. A great deal of exertion is needed.

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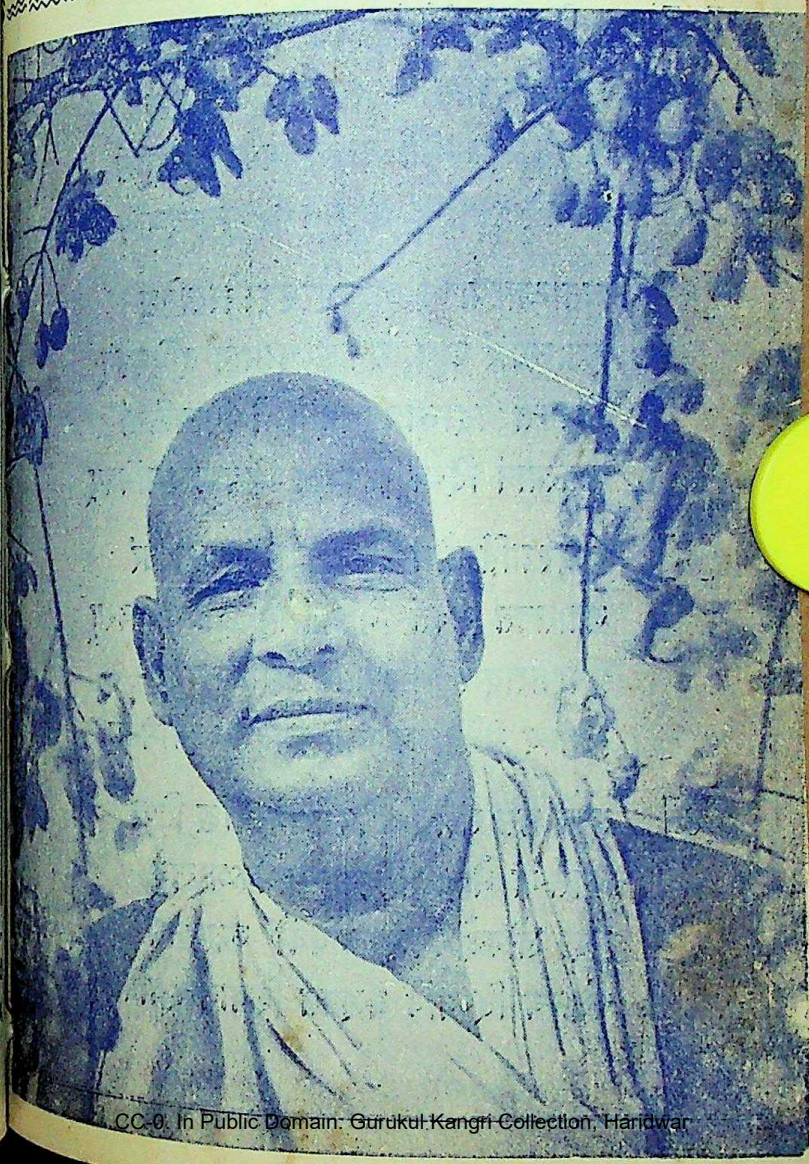

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

[१] अमोघाशीर्वादैर्मधुरवचनैश्चाखिलनृणां
भ्रमोदं कुर्वाणं प्रणतसुजनव्रातविनुतम
क्रमोदीर्णख्यातिं सकलजगदाचार्यमतुलं
शमोद्रिक्तस्वान्तं प्रणमत शिवानन्दयमिनम्

[२] अतान्तास्याम्भोजप्रसृमरमृदुस्मेरमनिशं
कृतान्तारिं दृष्ट्वा मनसि परमानन्दविवशम्
नितान्तं वेदान्तप्रवचनविधौ नित्यनिरतं
यतात्मानं दिव्यं प्रणमत शिवानन्दयमिनम्

[३] अपास्तार्तिस्तोमं निजपदजुषां पालनपरं
जपासक्तं भक्तं विजितरिपुषट्कं वशिवरम्
कृपापारावारं सुरतरुसमं चाश्रितनृणा-
मुपास्यं सर्वेषां प्रणमत शिवानन्दयमिनम्

[४] सदा संसारांभोनिधिपतितमर्त्योद्धृतिपरं
सदाराध्यं मेध्याशयमसुमतामेकशरणम्
मुदा लोकक्षेमप्रकलनविधौ बद्धमनसं
वदान्यं दिव्यर्षिं प्रणमत शिवानन्दयमिनम्

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THE YOGA-VEDANTA
Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Essence of Principal Upanishads

(Sri Swami Sivananda)

KATHOPANISHAD

THE INNER RULER

441. The city of the unborn (Brahman), whose knowledge is eternal, has eleven gates or openings. Adoring Him, one does not grieve, and liberated from all bonds of ignorance, one becomes free. This, verily, is That.

442. The two eyes, two ears, two nostrils and the mouth make up the seven openings. The navel and the two lower openings make up ten. The eleventh is the Brahmarandhra at the crown of the head.

443. Just as a city belongs to a king who is independent of the city and who is not mixed with it, so also the city of the body belongs to a king (Atman) who is independent and not mixed with the body.

444. He who meditates on Brahman and has attained Self-realisation does not grieve. He is liberated from all bonds of ignorance and becomes free from the round of births and deaths!

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445. A sage is freed from all desires and ties of Karma produced by ignorance. He becomes absolutely fearless. He does not take a body again. He merges himself in Brahman.

446. Brahman sends up the Prana and throws the Apana downwards. That adorable one, seated in the centre, all Devas worship.

447. There are five principal kinds of vital energy known as Prana, Apana, Vyana, Udana and Samana. There are five minor Pranas, sub-Pranas or Upa-pranas. The one Mukhya-prana or chief Prana or vital energy assumes the ten forms according to the function done by each Prana (Vritti-bheda).

448. Prana does the work of respiration; Apana the function of excretion; Vyana the function of circulation of blood; Udana the function of voice deglution, etc., Samana the work of digestion.

449. Prana is not breath. Prana is vital energy. Breath is only one of the various manifestations of Prana. The function of Prana is connected with breath.

450. The senses and the mind adore their Lord, the Atman, by discharging their allotted duties properly.

451. They propitiate their Lord the Atman, by bringing in the different sensations of forms, colour, sound, smell, taste, touch, just as the subjects please and serve the king by giving him offerings.

452. The senses, mind and Prana are ever active in serving and pleasing the Atman.

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453. Atman alone directs the mind, senses and Pranas to do their respective duties.

454. The five organs of knowledge gather experiences from the external world and present them to the Atman. This is their true worship.

455. As soon as the Atman leaves the body, the whole body decays and disintegrates, as in the case of the inhabitants of a city, when the king of the city is driven out of it.

456. Not by Prana, not by Apana does any mortal live, but it is by some other on which these two depend for their life.

457. The real source of life is the Atman. The Prana, Apana, etc. cannot be the source of life. They work conjointly for the benefit of the Atman only, which is distinct from them.

458. The body is destroyed by the exit of Prana and Apana, and the withdrawal of the consciousness of the Atman within.

459. A house exists for the benefit of the owner who is distinct from the house, and who is the director. Even so the Prana and Apana etc., and the senses and the mind, exist for the benefit of the Atman which is distinct from them and which directs them.

460. The Prana and Apana depend on the Atman for their life.

461. They perform their allotted duties in harmony for the benefit of the Atman, their Director.

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462. The highest and the principal support of all beings, of Prana, the senses and the mind, is the Atman. It is absolutely independent.

463. Like corn the mortal decays and like corn he is born again.

464. Some Jivas enter the womb in order to have a body; others go into inorganic matter, according to their Karmas and knowledge.

465. The Jiva takes a body according to his Karma performed previously and in accordance with the nature of knowledge acquired by him.

466. He may become Indra or even Hiranyagarbha. He may hold any office in the cosmic heirarchy. He may take his final birth as a man and become a Jivanmukta or a liberated sage.

467. He may become a Muni, a Tapaswin or a Yogi, if he has very good spiritual Samskaras.

468. He may also become a tree or some inorganic matter, according to his Karmas.

469. Brahman is the silent witness of the three states, viz., waking state, dreaming state and deep sleep state.

470. The Purusha or Brahman is awake, and does not sleep when all, i.e., Prana, senses and the mind are asleep, as He is the witness (Sakshi) of everything.

471. Brahman is ever pure, immortal.

472. It is the cause of all worlds. All the worlds depend on it alone. It is the prop and support for all the worlds. In it all worlds are contained.

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473. In deep sleep you rest in Brahman. You actually come in contact with Brahman then, but there is the veil of ignorance. Therefore you are not able to be actually conscious of Brahman.

474. In Samadhi this veil is rent asunder. There is perfect awareness and you are one with the Absolute Consciousness.

475. When the mind and all the senses are at rest during deep sleep, you do experience the true bliss of Brahman.

476. That is the reason why you say, when you come back to waking consciousness; "I slept happily", "I did not know anything".

477. This memory of bliss goes to prove that Brahman exists, that it is non-dual and it is of the nature of bliss.

OMNIPRESENCE OF SELF CLARIFIED

478. As the one fire, after it has entered the world, though one, takes different forms according to whatever it burns, so does the eternal Atman of all living beings, though one, takes a form according to whatever it enters and is outside all forms.

479. Many argue in order to exhibit their vast learning or erudition and to get victory over others. They do not argue in order to arrive at Truth.

480. Honest and sincere discussion with great souls in order to remove doubts and to get light and clarity is highly desirable.

481. Sincere aspirants may discuss amongst themselves knotty and abstruse problems. This is

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very helpful for their growth and right understanding.

482. The knowledge of the oneness of the Atman, though supported by authority and even after reiteration, is not firmly grasped by the aspirants. Therefore the Srutis explain the Truth of the Atman in a variety of ways, with diverse illustrations, similes and analogies.

483. The Atman is ever pure and separate from the forms. It is not in the least affected by the forms, because it is without attributes and extremely subtle, is pure consciousness or soul or spirit.

484. How can there be any connection between matter and spirit?

485. The Atman puts on diverse forms through the Upadhis or vehicles or limiting adjuncts viz. the mind, the senses, the Pranas and the body, and is at the same time beyond all names and forms.

486. This Atman is a mysterious Vastu or Tattwa or Principle or Being.

487. As the one air, after it has entered the world, though one, takes different forms according to whatever it enters, so the internal Atman of all beings, though one, assumes forms according to whatever it enters, and is outside all forms. It is transcendent, and beyond all names and forms.

488. As the Sun, the eye of the whole world, is not contaminated by the defects of the eye or external things, so the one internal Atman of all beings is not contaminated by the misery of the world arising from desire and Karma, it being external to everything.

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489. Just as the snake is superimposed on the rope when seen in dim light, just as silver is superimposed on the mother-of-pearl, so also this world and body are superimposed on the Atman or Brahman, on account of Avidya or ignorance.

490. Just as the rope is not affected by the snake seen in its place, so also the pure transcendent Atman is not in the least affected by the superimposition.

491. Action, agency and fruits (Kriya, Karta, Phala)) are falsely attributed or superimposed on Atman, on account of ignorance. These are all false notions only, like the erroneous notion of snake in the rope.

492. The Atman is non-doer (Akarta) non-enjoyer (Abhokta). It is unattached (Asanga, Nirlipta).

493. Brahman is one. It is the Ruler, the internal Atman of all living beings. It is not contaminated by the misery of the world, being external to it.

494. Brahman is the Lord of all, all-pervading, independent. There is none other equal to or greater than it.

495. It makes itself, though one, being manifest by the differences of impure conditions of name, form etc.

496. The wise who behold it within their Self enjoy eternal bliss.

497. The worldly-minded persons who are engrossed in external objects, who are not endowed with discrimination, cannot enjoy this eternal bliss of

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the Atman. This Atman is concealed for them by ignorance.

498. The wise who behold the Self as the eternal among the transient, as conscious amongst the conscious, who, though one, grants the desires of many, as dwelling in their selves, to them belongs eternal peace, not to others.

499. The Atman is eternal, permanent and unchanging. This world of names and forms is non-eternal, impermanent and changing.

500. Body, mind, senses and Prana are all included in the term world.

501. This world is like a fleeting shadow.

502. The very idea of change implies that there is a basic substratum which is ever unchanging and permanent.

503. Changes or phenomena can take place only in an unchanging being or noumenon.

504. The screen in the cinema show never changes but the pictures come and go on the screen. Brahman represents the screen and this universe of fleeting forms the pictures.

505. Just as hot water borrows its heat from the fire, so also the intellect borrows its intelligence from the Atman, the source of everything.

506. He who beholds the Atman seated in his heart, enjoys eternal peace. Others who are ignorant are subject to the miseries of Samsara.

507. The sages who are absolutely desireless perceive that indescribable highest bliss as "This is That".

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508. The sun does not shine there, nor do the moon and the stars, nor do lightnings shine, and much less this fire. When He shines, everything shines after Him; by His light all these shine.

509. The Atman is self-luminous. It shines by itself.

510. A self-luminous thing is that which is not in need (Nirapeksha) of any extraneous light for its own shining or effulgence.

511. If you say that the Atman receives its light from some other light, then that light should have another light for its illumination. This will land in Anavasthadosha or *regressus ad infinitum*. So the Atman must be self-luminous.

THE TREE OF SAMSARA

512. There is that ancient Asvattha tree, whose root is upward and branches are down. That indeed is pure. That is Brahman and that alone is called immortal. Upon that all the worlds depend and no one goes beyond that. This, verily, is That.

513. You can know the nature of Brahman, the source of the tree of Samsara (Maya-Vriksha) by finding out the nature of the effect, the tree of Samsara.

514. This world has its root in Brahman. From Brahman only the whole universe proceeds.

515. Just as the tree is cut down by the axe, so also the tree of Samsara can be cut down by the axe of non-attachment or the sword of Atma-Jnana or knowledge of the Self.

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516. This tree of Samsara receives its sap from its source, Para Brahman or the supreme Self, and grows from the seed of ignorance.

517. Hiranyagarbha or the Karya-Brahman is its sprout. The subtle bodies of all living beings represent its trunk.

518. This whole universe evolved from Brahman moves in the Prana (the highest Brahman). That Brahman is a great terror, like an uplifted thunderbolt. Those who know this become immortal.

519. Prana means here Brahman. Brahman is the source of this world. He is the Lord of creation. Man becomes immortal by attaining knowledge of Brahman.

520. The statement that the world has come out of nothing is quite absurd. It has come out of Brahman. It moves or vibrates in Brahman. It rests in Brahman. It dissolves in Brahman.

521. Brahman is the bed-rock or substratum for this changing world.

522. Brahman is ever changeless and motionless.

523. Motion or vibration can take place only in something that is motionless. That immovable something is Brahman.

524. Just as servants obey commands at the sight of their master with the thunderbolt raised in his hand, so also this world obeys the universal law.

525. Nothing can escape that law which is unrelenting and inexorable. No one can transgress it.

526. Everything is under its strict control. Creation, preservation and dissolution are governed by

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an unalterable divine law which no one can violate or break. Therefore Brahman, working as this Law, is called a great terror like the uplifted thunderbolt.

527. Those who know this highest Brahman, the witness of all our mental activities or modifications or Vrittis, who know that Brahman is the cause of the origin etc. of the universe, and that it guides the world from within, through definite laws, attain immortality.

528. From fear of Brahman the fire burns, from fear the Sun shines, from fear Indra and Vayu and Death do their duty.

529. If Brahman does not exist as the controller or Governor or the Protector of the world, as one with the thunderbolt raised in His hand, this world will not run smoothly and harmoniously in a perfect orderly manner, and a well regulated activity of the Jivas or guardians of the world (Loka-Palas) will not be possible.

REALISE THE SELF NOW

530. If here, in this life, one is able to comprehend Brahman before the death of the body, he will be liberated from the bondages, of the world. If one is not able to comprehend it, then, he has to take a body again in this world, of creation.

531. Therefore a sincere attempt should be made to realise this immortal, eternal, self-luminous Brahman, before the falling of the body.

532. Just as one perceives his own image in a mirror very distinctly, so also Brahman can be seen very distinctly in one's own intellect.

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533. The perception becomes indistinct in the world of forefathers, they being engrossed in the enjoyments of the fruits of Karma, just as the perception is indistinct in dreams.

534. Just as the image of oneself reflected in water is indistinct, so also the perception of the Atman in the world of Gandharvas is indistinct.

535. But in Brahmaloka the Atman is realised as distinctly as light from shadow.

536. But it is hard to reach Brahmaloka. Special Karma or worship is needed to attain it.

537. Therefore one should attempt to realise the Atman in the intellect itself while here (in this world).

538. A wise man, having understood that the senses separately produced are distinct from the Atman, and also having known their rising and setting grieves no more.

539. The senses such as the ears, eyes, etc. originate separately from their causes, like Akasa etc. for perceiving their respective objects.

540. The Atman is pure, stainless, self-luminous, and independent. The nature of the senses is absolutely dissimilar to the nature of Brahman.

541. The senses function during the waking state. This is the rising of the senses. They are absorbed during deep sleep. This is the setting of the senses.

542. There is neither rising nor setting for the Atman.

543. The Atman has neither a beginning nor an end.

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544. The senses and the mind which are changing can be clearly distinguished and separated from the Atman which is pure, changeless, eternal, all-pervading, indivisible, beginningless and endless.

545. Having understood the senses as distinct from the Atman, and also their rising and setting, their waking and sleeping, as belonging to them and not to the Atman, a wise man does not grieve.

546. The knower of the Atman crosses grief and is established in bliss.

THE SUPREME STATE

547. Higher than the senses is the mind, higher than the mind is the intellect, higher than the intellect is the cosmic intellect. Higher than that is Avyakta, the unmanifested.

548. Beyond the Avyakta is the Purusha the all-pervading devoid of *linga* (indicative sign)? He who knows Him is liberated, and attains immortality.

549. As the senses are distinct from the Atman, the latter cannot be perceived externally by the senses, for it is the most internal of all things.

550. The knowledge of this gradation is necessary for attaining immortality or the final emancipation.

551. During Pralaya the whole world is withdrawn into the Avyakta. Beyond Avyakta is the all-pervading Purusha, the cause of Akasa, etc.

552. That by which a thing is reached, known or understood is called *linga*, such as intellect, mind, etc. He who has not these is *aliṅga*.

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553. He who knows Him both from the preceptor and the Sastras, and through direct intuitive perception in his own intellect, attains immortality or the final emancipation. He is freed from the knots of the heart, such as desire, ignorance and action.

554. His form is not to be seen. No one beholds Him with the eyes. By controlling the mind with the intellect and by incessant meditation, He is revealed. Those who know this Brahman become immortal.

555. The Atman cannot be seen by the physical eye, because it is transcendental, i.e., beyond the reach of the senses and mind.

SCRIPTURES AND GURU:

556. He who knows that dwelling in the ether of the heart, by the pure intellect, becomes immortal.

557. When the five organs of knowledge are at rest, together with the mind, and when the intellect ceases functioning, that they call the highest state.

558. Man acquires the knowledge of the world through the five senses of perception.

559. The senses gather the experiences of this world and present them to the Atman through the mind and the intellect.

560. When the five organs are withdrawn from the external objects and merged in the mind, when the mind is centred or fixed in the Atman, when the intellect characterised by determination is not active or does not function, that state they call the highest

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561. When the senses are quietened, when the emotions are controlled, when the intellect ceases to function, that is the supreme state. This is called Yoga.

562. Yoga is the highest path and goal, because it leads to Moksha or the final emancipation.

563. The firm control of the senses, they regard as Yoga. At that time one should be careful, for Yoga is acquired and lost.

564. The senses are restrained and the mind is fixed in the Atman through steady concentration and meditation.

565. At this time the Yogi becomes careful or watchful. He becomes vigilant, for Yoga comes and goes.

566. Yoga comes and goes, if the mind is not rendered quite steady, if the senses are not properly controlled, if dispassion wanes, if there is slackness or irregularity in meditation.

567. Perfect vigilance is necessary when one has started Yoga practice.

THE TWO EYES OF A SADHAKA

568. The Atman cannot be reached by speech, by mind or the eye.

569. Any amount of argument or metaphysical ratiocination will not help the aspirant to attain Brahman.

570. Maharshi Vyasa and Sri Sankara dispensed with mere argument and ratiocination and established their doctrine mainly on Sabda-Pramana which is quite infallible.

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571. Place implicit faith in the words of the Srutis and the seers who have actually realised the Atman through direct intuitive perception and who possitively assert that the Atman exists.

572. Sabda-Pramana, the Srutis, Apta-Vakya, or the words of the seers is of utmost importance.

573. If you wish to attain the Atman, have faith in the words of the Guru who has actually realised the Self, and follow his instructions.

574. The Atman has to be known from the Guru who knows that the Atman exists.

575. If the Atman cannot be known by speech, mind or the eye, how is he to be known? It is known only through the instruction imparted by a Guru, who knows directly that it exists.

576. It should be known to exist and, also as it really is. Of these two, to him who knows it to exist, its true nature becomes manifest.

577. To him who meditates on the pure Brahman, after equipping himself with the four means, the real nature of Brahman becomes revealed.

RENUNCIATION: THE PREREQUISITE

578. When all the desires that dwell in the heart cease, then the mortal becomes immortal, and here one attains Brahman.

579. The condition for immortality is the renunciation of all desires and attachment.

580. The worldly desires are renounced only when the fetters of false knowledge are cut asunder.

581. Mind is the seat of desire. There is no desire in the Atman, it is ever pure and taintless.

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582. Desire is the cause of pain and bondage.

583. When all desires are destroyed by the attainment of the knowledge of the Self, one who was mortal before, becomes immortal subsequent to the attainment of this knowledge. He becomes Brahman even here, while living in the body. He is freed from the bondage of Karma.

584. When all the knots of the heart are severed here on earth, then the mortal becomes immortal.

585. Ignorance, desire and action are the three important knots. Egoism, hatred, lust, jealousy, pride born of ignorance are smaller knots.

586. The beliefs, "I am this body", "This is my property", "I am Brahman", "I am the minister" are also knots.

587. These are destroyed by the rise of the contrary belief in the identity of the Atman with Brahman, in the form "I am certainly Brahman."

KNOWLEDGE OF NADIS

588. There are hundred and one nerve-currents (Nadis) of the heart. One of them, Sushumna, penetrates the crown of the head. Moving upwards by it, one, at the time of death, attains immortality. The other nerves lead to various other courses.

589. The Jivanmukta who has attained Self-realisation goes nowhere. His Pranas do not go out anywhere. Being Brahman, he attains Brahman. He attains Kaivalya-Mukti.

590. Those who have not attained Kaivalya-Mukti, who have not realised the Absolute Brahman but who have realised the lower Brahman or Saguna

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Brahman with attributes, go by the Sushumna-Nadi for the solar plane and thence through several other planes to Brahmaloka where they dwell till the end of the cycle of creation. In Brahmaloka they enjoy incomparable happiness. When the cycle terminates they merge in Brahman along with Brahma (Creator). This is known as Krama-Mukti or progressive emancipation.

691. The other Nadis are of various courses. They, at the time of one's death, lead to different ways. If the soul passes through these nerves, it is born again in Samsara. It assumes various bodies according to its Karma and desire.

592. The Sushumna-Nadi is also known by the name Brahma-Nadi.

593. The Purusha of the size of the thumb, the inner Self, is always seated in the heart of all living beings. One should draw Him out of one's own body with steadiness, as one draws the pith (stalk) from a reed. One should know Him as pure and immortal.

594. You will have to draw or take out the essence i.e., the Atman from the five Koshas or sheaths, patiently and boldly, through Vichara discrimination and meditation. You will have to separate the Atman from the body.

595. Nachiketas, having acquired this knowledge imparted by Yama, and also the whole teaching about Yoga, attained Brahman, having become free from all impurities and from death. Thus it will be with others also who thus know the nature of Brahman.

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SRI VISWANATH MANDIR

Besides the routine daily worship at the Viswanath Mandir, situated at Sivanandanagar, Rishikesh, special worship with Abhishek and Archan are also offered here, and Mahamrityunjaya Japa and Havan performed for the health, longevity, peace, prosperity, as well as for recovery from disease, of many devotees, on request.

Special ceremonial worship is offered on appropriate occasions. From time to time, Atirudra Abhishek and Havan are performed for general welfare and peace in the world, when Mahatmas and Daridranarayanas are fed.

The Temple also holds prayer for the peace of the departed souls, on request by their relatives. Some devotees conduct daily worship on their personal behalf, while some others offer worship only on special occasions.

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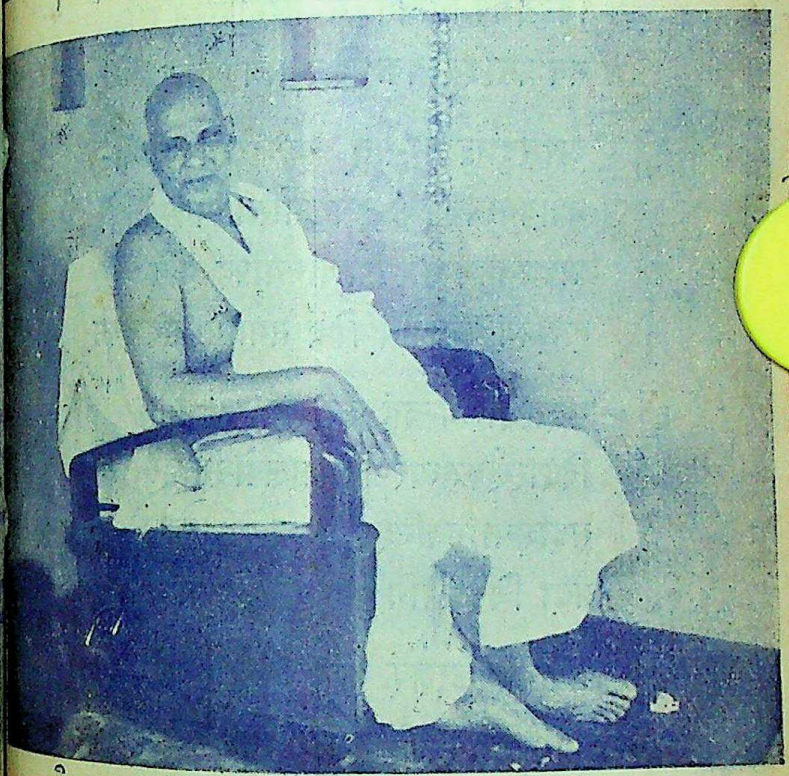

H.H. SRI SWAMI SIVANANDA

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

[१] अनर्घशीलसम्पदं समस्तलोकसम्मतं
विनष्टलौकिकस्पृहं विशिष्टशेमुषीगुणम्
विनम्रभक्तसेवितं मनोज्ञभाषणैर्नृणां
मनःप्रसाददायकं शिवं भजे मुनीश्वरम्

[२] अपारदुःखसागरात् समुद्धरन्तमाश्रिता-
नपायवर्त्मवारकं पुराणसारभाषिणम्
अपास्तसर्वकल्मषं भवामयापहं मुनिं
कृपामयं महाशयं शिवं नमामि सद्गुरुम्

[३] उदारशीलमन्वहं करालमोहराक्षसी-
विदारणैकतत्परं विशालबोधसागरम्
सदाशयाभिनन्दितं समग्रसिद्धिसंयुतं
सदा चिदात्मनिष्ठितं नमामि सादरं शिवम्

[४] अनाथलोकरक्षकं शुभावहं भृशं नृणा-
मनार्यकर्मरोधकं भवाम्बुराशितारकम्
पिनाकिमग्नमासं प्रशस्तदिव्यतापसं
दिनाधिपोपमत्विषं शिवं नमामि देशिकम्

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स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

PRACTICE OF BRAHMACHARYA

(Sri Swami Sivananda)

LUST AND PASSION

Eradication of Lust

A lustful man becomes shameless. A greedy man loses courage. An angry man loses his health. Therefore, destroy lust, greed and anger.

As long as lust smells sweet in your nostrils, so long you cannot entertain sublime, divine thoughts in your mind.

Give up tasty food, reading, conversation, imagination and associations that are likely to stimulate sexual desire.

Do not look at a woman with an evil eye. If she is old treat her as your mother; if she is young as your sister and if very young as your child.

Lewdness or licentiousness is a very broad way to destruction or death. Be pure. Be chaste.. Slay this licentiousness, the dire enemy of man.

Power of Lust

Now-a-days children beget children. Early marriages have wrought physical degeneration and early loss of semen. Man with his boasted intellect has to

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learn lessons from birds and animals. Lions, elephants, bulls and other powerful animals, have better control (self-control) than men. Lions cohabit only once a year. After conception the female animals will never allow the males to approach them till the young ones are weaned and they themselves become healthy and strong. Man alone violates the laws of nature and consequently suffers from innumerable diseases. He has degenerated himself to a far lower level than animals. Ahara (food), Nidra (sleep), Bhaya (fear), and Maithuna (sex-indulgence) are common to both animals and men. That which differentiates a man from an animal is Dharma (righteousness), Viveka (discrimination) and Vichara Sakti (power of thinking). If he does not possess these higher faculties, he is also a two-legged animal.

Lust is the greatest enemy on earth. It devours a man. A great deal of depression follows the sexual act. You have to exert a lot in earning money to please your wife and satisfy her wants and luxuries. You commit various sorts of sins in acquiring money. You mentally share her pains and sorrows and the pains and miseries of your children as well. You have to worry in a thousand and one ways in running the family. As two minds cannot agree, there will always be quarrels in the house. You have to unnecessarily multiply your wants and responsibilities. Your Buddhi (intellect) gets spoiled. On account of heavy loss of seminal fluid, you will suffer from disease, depression, weakness and loss of vitality. Consequently, you will have an early death.

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therefore, become an Akhanda Brahmachari (life-long celibate). Free yourself from all miseries, worries and troubles.

Energy expended in one sexual intercourse tantamounts to the expenditure of mental energy in mental work of 24 hours or to physical energy in physical labour of 7 days. Read the history of crimes, robbery, rape, kidnapping, assaults, murders, etc., that come up for trial before the Sessions Courts. Lust is at the root of all these.

The fly runs towards the fire or lamp thinking that it is a flower and gets burnt up. Even so, the passionate man runs towards a false, beautiful form thinking that he can get real happiness and gets himself burnt in the fire of lust.

Man has degraded himself to a great degree by becoming a puppet of passion. Alas! He has become an imitative machine. He has lost his power of discrimination. He has sunk into the most abject form of slavery. What a sad state! What a lamentable plight indeed! If he wishes to regain his lost divine state and Brahmic glory, his whole being must be transformed; his sex-desire must be completely transmuted by entertaining sublime thoughts, and practice of regular meditation. Transmutation of sex-desire is a very potent, efficacious and satisfactory way to realise eternal bliss.

When a man is excited by passion, the Prana is set in motion. Then the whole body obeys the dictates of the mind, just as the body of a soldier obeys the command of the commander. The vital air of

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Prana moves the internal sap or semen. The semen is put into motion. It falls downwards, just as the clouds burst into the rain water, just as the fruits flowers and leaves of the tree drop down by the force of the blowing winds.

If the Veerya is lost, Prana gets unsteady. Prana is agitated. Man becomes nervous. Then the mind also cannot work properly. The man becomes fickle-minded. There is a mental weakness. There is no hope for you to have self-realisation or knowledge of the self, if you are not well-established in Brahmacharya. Brahmacharya is the master-key to open the realms of eternal bliss. Brahmacharya is the very foundation of Yoga. Just as a house that is built on a rotten foundation will surely fall down, so also, you will fall down from your meditation if you have not laid proper foundation viz., the attainment of perfect Brahmacharya. You may meditate for a period of twelve years and yet you will have no success in Samadhi, if you have not destroyed the subtle lust or the craving-seed that lingers in the innermost recesses of your heart.

You will have to search carefully for this dire enemy—lust—that lies hidden in the various corners of your heart, just as the fox hides itself within the bush, so also, the lust hides in the substratum and corners of the mind. You can detect its presence only if you are vigilant. Intense self-examination is very necessary. Just as powerful enemies can be conquered only if you attack them from all sides, so also, you can keep the powerful senses under con-

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trol if you attack them from all sides, from within and from without, from above and from beneath.

It is easy to tame a wild tiger or a lion or an elephant. It is easy to play with the cobra. It is easy to walk over fire. It is easy to devour fire and drink the waters of the ocean. It is easy to uproot the Himalayas. It is easy to get victory in the battle-field. But, it is difficult to eradicate lust. All the same you need not despair even a bit. Have faith in God, in His name and in His grace. Lust cannot be completely rooted out of the mind except by the grace of the Lord. You are bound to succeed if you have faith in Him. You can destroy lust in the twinkling of an eye. The Lord makes a dumb man speak and a lame man ascend a steep hill. Mere human effort alone will not suffice. The Divine grace is needed. God helps those who help themselves. If you do total self-surrender, Mother Herself does the Sadhana. Regular meditation and Japa of Mantra, Sattvic diet, Satsanga, practice of Pranayama, Sirshasana and Sarvang Asana, study of religious books, Vichara or enquiry into the nature of Atma viz. "Who am I?"; seclusion for three months on the banks of any holy river will entirely annihilate lust, however powerful the old Samskaras and Vasanas may be. Positive always overcomes negative. You need not be discouraged at any rate. Plunge yourself seriously in meditation, kill Mara (temptation) and come out victorious in the struggle. Shine as a brilliant Yogi. There is ever pure Atma. Feel Oh, Viswarajan (emperor of the universe)!

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Anger is nothing but a modification of pass like curd from milk. If passion is not gratified if anyone stands in the way of his gratificatio lust, the passionate man is sure to become indig and furious. When the lustful man becomes furi infatuated or full of delusion: confusion of mem loss of reason, etc., follow in the wake and he p shes. When a man is furious, nothing in the w can stop his anger. He will speak harsh words do anything. He becomes uncontrollable. The f begins with a few hot words and ends with l blows, stabbing, free fights and murder.

There is no panacea more potent than Brah charya to eradicate the dire malady (lust) of ig rant persons and to make the aspirant well e blished in Brahman (Brahmasthithi).

All sorts of sex anomalies and evil habits various sorts, masturbation, sodomy, etc., must completely eradicated. They bring about t breakdown of the nervous system and immense sery.

You must not labour under delusion that have eradicated the lust completely by adjusting diet a bit, by practising Pranayama and by d a little Japa. Temptation or Mara may overc you at any moment. Eternal vigilance and rigo Sadhana are very essential. You cannot attain fect Brahmacharya by limited effort. Just machine gun is necessary to kill a powerful e so also, constant vigorous, powerful Sadhana necessary to annihilate this powerful enemy—l

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You must not be puffed up with pride for your little achievement in celibacy. If you are put to test, you will hopelessly fail. You must be ever conscious of your shortcomings and you must constantly strive to get rid of them. Highest effort is necessary. Then only you will have sanguine success in this direction.

A gentleman who has given up smoking and drinking, though married, wants to practise Brahmacharya. His wife has no objection, but he himself finds this discipline hard. His trouble is especially in the control of sight. "The street is my chief enemy." he said to me recently. This means that the eyes are attracted to well-dressed ladies. An aspirant says "While I practised vigourously Pranayama, Japa and meditation, my mind was not polluted even if I saw half-nude young ladies. But when I left the practice I was not able to control my sight and I was attracted by well-dressed ladies in the streets and half-nude pictures that are pasted in front of picture houses. The sea-beach and the Mall road are my enemies."

Bharthihri says: "For food, I have what begging brings and that too tasteless and once a day; for bed the earth; and for attendant, the body itself; for dress, I have a worn-out blanket made up of a hundred patches; still alas! Lust does not leave me."

Jerome writes to the Virgin Eustochium about his struggle for abstinence and the power of lust; "Oh, how many times, while in the desert, in vast solitude, which burnt by the heat of the sun, offers

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but a horrible dwelling to monks; I imagined I was among the delights of Rome. I was alone, my limbs were covered by a wretched sack and my skin was as black as an Ethiopian's. Every day I wept and groaned, and if I unwillingly was overcome by sleep my lean body lay on the bare earth. I say nothing of my food and drink, for in the desert even invalids have no drink but cold water. Well, I was out of fear of hell, had condemned myself to this prison, companion of scorpions and wild beasts, often seemed in imagination among a band of girls. My face was pale with fasting and my mind within my frigid body was burning with desire. The fires of lust would still flame up in a body that already seemed to be dead."

What is the state of your mind when you attend a dance or Nautch party or when you read the "Mysteries of the Court of London." What is the state of mind when you attend the Satsangh party of Swami Jayendrapuri Maharaj of Benaras or when you are at Rishikesh on the banks of the Ganges in a secluded place; or when you study the soul-elevating classical Upanishads. Compare and contrast your mental state. Remember that there is nothing so utterly ruinous to the soul as evil company. Aspirants should shun ruthlessly all sorts of evil company. They should not listen to the stories concerning women, the luxurious ways of rich person, pungent food, vehicles, politics, silken clothing, flowers, scents, etc., because the mind gets easily excited. It will begin to imitate the ways of luxurious persons.

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desires will crop up. Attachment will also come in. Immortal songs produce a very bad, deep impression in the mind. Aspirants should shun places where vicious songs are sung.

Obscure pictures, vulgar speeches and novels which deal with romance, excite passion and produce ignoble, mean, undesirable sentiments in the heart; whereas the sight of a good picture of Krishna or Rama or Jesus or Buddha and hearing sublime songs of Surdas, Tulsidas and other saints induce noble sentiments and sincere devotion in the heart, producing divine thrill and tears of joy with Prem (divine love) which elevate the mind to Bhav Samadhi (ecstasy) instantaneously. Do you see clearly the difference now.

Anything that brings impure thoughts in the mind is bad company. Oh aspirants "Fly away from the company of worldly-minded persons. Get away from the bustle of cities and tumultuousness of the world." Those who talk of worldly affairs will quickly pollute you. Your mind may waver and begin to wander. You will have a downfall. If you go to some secluded place or live in the company of Sadhus, you will be far away from the danger zone. The magnetic aura and powerful thought-currents of developed adepts produce a tremendous influence on the mind of lustful people. Have constant Satsang.

Wet Dreams

More energy is wasted during copulation. The whole nervous system is shaken or agitated during this act. But it is not so when emission occurs

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during dreaming state. Further the actual essence does not come out during wet dreams. It is only the prostatic juice with a little semen that is discharged during nocturnal pollutions. This is also a constituent of the vital fluid, semen. This must be stopped.

A sexual act shatters the whole nervous system. There is excessive loss of energy. In a wet dream it may be the outflow of the prostatic juice only. Even if there is loss of the vital fluid, there is not much drain. The night discharges may not stimulate the sexual desire. But the voluntary copulation in the case of a sincere aspirant is highly detrimental to his spiritual progress. The Samskaras (impressions) created by the act will be very deep and it will intensify or strengthen the force of previous Samskaras that are already embedded in the sub-conscious mind and will stimulate the sexual desire. It will be like the pouring of ghee in the fire that is slowly getting extinguished. The task of obliterating this new Samskara will be an uphill work. You should completely give up copulation. The mind will try to delude you in a variety of ways by giving wrong counsels. Be on the alert. Do not hear its voice but try to hear the voice of conscience or the voice of the soul or the voice of discrimination.

A Jnani will have no wet dreams. He who is established in Brahmacharya will not get even a single bad dream. Dream serves as a criterion to judge our mental state or the degree of mental purity. If you do not get impure dreams, you are growing in purity.

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Always wear a Kaupeen or loin cloth. You will not get inflammation or any other diseases of the testicles. This will help you in keeping up Brahmacharya. When nocturnal emission takes place the mind which was working in the inner astral body suddenly enters the physical body vehemently in an agitated condition. This is the cause for wet dreams. Those who take Sattwic food will not have wet dreams. This can be stopped by the practice of Shama, Dama, Sattwic food and other spiritual practices mentioned in this book.

Wet dreams, generally occur in the last quarter of the night. Those who are in the habit of getting up from bed between three and four in the early morning can never fall a victim to nocturnal pollutions. If you get wet dreams, have a plunge-bath in the early morning. Do twenty Pranayamas. Do Japa and meditation. Gradually you will be free from this trouble.

If you are a victim to frequent night discharges, wear a Kaupeen dipped in cold water at night when you go to bed. Have a cold hip bath.

When there is any inclination for micturition at night immediately get up to empty the bladder. A loaded bladder is the cause for wet dreams. Before retiring to bed, answer the calls of nature. If there is severe constipation and the bowels are loaded, they will press the *Vasiculae Seminalis* and consequently there will be discharges at night.

Sometimes the discharges take place on account of loaded bowels or bladder, excess of heat in the body,

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excess of walking or travel, eating a large quantity of sweetmeats or chillies and salt.

Seminal weakness, nocturnal emissions, lascivious dreams and all other effects of an immoral life will surely lead one to a miserable state of living if not checked by a few doses or Camphor Mixture, Bromata Pills and other mixtures of Spt. Camphor, Tr. Belladona, etc. But these medicines cannot produce a permanent cure. One can get temporary relief during the time of taking the medicine. Even medical men of the West admit that such medicines cannot effect a permanent cure. The moment the medicine is discontinued, the patient will find his disease worse. In some cases the patient becomes impotent by the use of drugs. The only effective permanent cure can be had through the system of ancient Yoga. *Nasti Yogat Param Balam.* There is no strength higher than that of Yoga. The different methods of practices given in this book will enable you to get success, if practised regularly.

Evils of Immoral Life

What do we find in these days? Men and women, boys and girls drowned in the ocean of impure thoughts, lustful desires and little sensual pleasures. It is highly deplorable indeed. It is really shocking to hear the stories of some boys. Many college students have personally come to me and narrated their pitiable lives of gloom and depression, brought about by heavy loss of semen by unnatural means. The power of discrimination (Viveka) has been lost and

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ing to sexual excitement and lustful intoxication. Why do you lose the energy that is gained in many weeks and months for the sake of little momentary pleasure?

A good bit of energy is wasted during copulation. The whole nervous system is shaken or affected during the act. Bad memory, premature old age, impotence, various sorts of eye-diseases, and various nervous diseases are attributable to the heavy loss of this vital fluid. It is greatly shocking indeed to see many of our youths walking with tottering steps, with pale, bloodless faces owing to loss of this vital fluid, instead of jumping hither and thither with agile, nimble steps with vigour and vitality like the squirrel.

Those who have lost much of their Veerya (vital fluid) become very irritabble for little things. They lose their balance of mind quickly. Little things upset their minds. Those who have not observed celibacy become slaves of anger, jealousy, laziness, fear, etc. If you have not got your senses under control, you venture to do foolish acts, which even children will not dare to do.

Mark carefully the evil after-effects that follow the loss of seminal energy. Persons are physically, mentally and morally debilitated because of the want of Brahmacharya or wasting the seminal power by so many chances for nothing. The body and mind refuse to work energetically. There is physical and mental lethargy. You experience much exhaustion and weakness. You generally take recourse to drink,

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milk, eating fruits and aphrodisical confections, etc., to make good the lost energy. Remember that these things can never, never repair the loss. Once lost, it is lost for ever. You will have to pass your lives in a gloomy manner, dragging, of course, a dreary, cheerless existence. Physical and mental strength will be diminished day by day.

Cleanliness of life is very necessary for physical and spiritual growth. Boys and girls suffer in silence on account of ignorance, on account of misuse of bodily parts which constitute a definite drain upon the vitality and this retards normal mental and physical progress. When the human system is deprived of its natural secretions, there must be a corresponding decline in nervous energy. This is the reason why functional disorders develop. The number of wrecks is increasing.

Young boys suffer from anaemia, bad memory and debility. They have to discontinue their studies. Diseases are increasing. Thousands of injections have come into the pharmacy, hospitals and dispensaries. Thousands of doctors have opened their clinics and shops. Yet, misery is increasing day by day. People do not get success in their enterprises and business. What is the reason for this. The reason is not far to seek. It is because of wastage of the vital force or semen, through evil habits and immoderate sexual intercourse. It is because of an unclean mind and unclean body.

If a man wishes to prosper in life, he must give up gambling, drinking, prodigality, excessive sleep, drowsiness, fear, anger, indolence and procrastina-

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tion. The vital forces, when conserved properly, become transmuted into wonderful energy and strength. It will augment your will-force, faculties and capabilities. You will have a dynamic personality. You can work wonders in any walk of life.

Teachers and parents should give proper instructions to boys and girls as to how they should lead a clean life of Brahmacharya. They should get rid of a false sense of modesty and shame. They are a good deal responsible for the ignorance of the boys and girls. There has been more suffering caused by ignorance of these matters than anything else. You are paying the price of ignorance, the false modesty, that matters of sex and sexual physiology should not be discussed. The teachers and parents should diligently watch the conduct of children. They should clearly impress on their minds the vital importance of clean life of Brahmacharya and the dangers of an unclean life. Pamphlets on Brahmacharya should be freely distributed to them.

When the impurities emerge from the subconscious mind and come to the surface of the conscious mind with formidable froce, do not try to resist them. Repeat your Ishta Mantra. Do not think of your defects or evil qualities much. It is enough if you introspect and find out your defects. Do not try to attack the evil qualities. Then, they will show their long faces. Do not worry yourself, "I have got so many defects and weaknesses". Positive always overcomes negative. Cultivate Sattwic virtues through meditation and by the development of posi-

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tive qualities through Pratipaksha Bhavana method, all the negative qualities will die of themselves. This is the right method.

Evil Thoughts

An evil thought enters the mind and there comes an erection of the Indriyas (organ). Is this not a marvel? Because this occurs very often, it does not appear to you as a miracle or a marvel. One mighty Sun appears and the whole world is illumined. This is also a great marvel, wonder of wonders. Because this happens daily, you have taken it as a common occurrence. One Jnana Surya, the Atman, illumines all minds. This is a marvel of marvels. You have ignored this vital point on account of your ignorance. Mind is a great electric battery. It is a big dynamo indeed. It is a power-house. The nerves are insulated wires to transmit the electric currents, nerve impulses to various organs, tissues and the extremities, hands, legs, feet, etc. If you keep lemon juice or tamarind juice in a gold cup, it is not spoiled or tainted. If you keep it in a brass or copper vessel, it gets spoiled and becomes poisonous. Even so, if there are some Vishaya Vrittis (sensual thoughts) in the pure mind of a person who practises constant meditation, they will not pollute and induce Vikara (passionate excitement). If there are sensual thoughts in persons with impure minds, they cause excitement in them at once when they come across sensual objects.

There are some internal thorns, such as lust, anger, jealousy, greed, hypocrisy, pride, cunningness,

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diplomacy, etc. There are external thorns also, such as, bad company, obscene pictures, novels, vulgar songs, talkies, etc. Anything that brings impure thoughts in the mind is bad company in a broad sense. Even a Rishi was excited at the sight of pairing of two fishes.

There is a vibration of thought in the mind owing to the vibration of psychic Prana. This force of thought is transmitted with a tremendous lightning speed along the nerves to the organs. The physical body is a fleshy mould prepared by the mind in accordance with the Samskaras and Vasanas for its own experience and enjoyment. It sways the contents and organs, of an undisciplined, passionate man who has boisterous revolting Indriyas (senses). It becomes obedient faithful servant of a trained, developed Yogi. An ever-vigilant Brahmachari should always watch his thoughts very carefully. He should never allow even a single bad thought to enter the gate of the mental factory. If his mind is ever fixed on his Dhyeya or Lakshya (object of meditation), there is no room for the entry of an evil thought. Even if an evil thought has entered the trap door of the mind, he should not allow the mind to assume a mental state with this idea. If he falls a victim, the thought current will be transmuted to the physical body. Burning of the Indriyas (senses) and the physical nervous system will follow. This is serious condition.

The bad thought should be nipped in the bud by supplementing counter divine thoughts. It should

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not be allowed to penetrate the physical body. If your will is strong, the evil thought can be driven at once. Pranayama, vigorous prayer, Vichara, Atma contemplation, Saguna meditation, Satsang, etc., can nip the evil thoughts in the bud at the threshold of the mental factory. The combat will be keen in the beginning. When you become purer and purer, when your will-power develops, when you develop more Sattwa or purity and when you have a habitual, meditative mood, you will be established in physical and mental Brahmacharya. Understand the power of thought and utilise it profitably. Understand the ways of the mind. Learn how to use the pure will. Become a vigilant, dexterous watchman of your thoughts. Curb them before they raise their heads out of the mind through skill and wisdom.

Entertain Divine Thoughts

It is the mind that really does all actions. A desire arises in your mind and then you think. Then you proceed to act. The determination of the mind is put into action. Therefore, do not allow the sexual thoughts to enter the mind. No space is empty at any time. This is the law of nature. If one thing is removed from a place, immediately another comes to take its place. The same law holds good in the case of the inner mental world also. Therefore, it is necessary to entertain sublime divine thoughts to replace evil thoughts. "As you think, so you become." This is the immutable psychological law. The vicious mind is gradually divinised by entertaining divine thoughts.

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"Yanmanasa dhyayati tad vacha vadati yad vacha vadati tat karmana karoti"—that which is thought is spoken by the tongue; that which the tongue speaks of, the organs of action do. That is the reason why it is said in the Vedas, *"Tanme manaḥ shudhasankalpamastu,*—Let my mind think of auspicious thing." Entertain sublime divine thoughts. The old evil sexual thought will gradually vanish, just as the old nail in a plank is driven away by inserting over it a new nail.

The eye is the window of the mind. If mind is pure and calm, the eye also is calm and steady. He who is established in Brahmacharya will have lustrous eyes, sweet voice and beautiful complexion.

Fashion—A Terrible Curse

He who wears simple dress, who is free from this terrible scourge of fashion only can do Karma-Yoga. One should be fully aware of the disastrous effects of fashion.

People are dying for fashion. Gents and ladies have become absolute slaves of fashion. If there is slight error in the cutting of a gown or uniform, there are damage suits in courts in London and Paris against tailors. Even Lahore and Rawalpindi have become Paris nowadays. You can see the multifarious fashions in the evening. Fashion consists in half-nudity. They will call this scientific, hygienic ventilation of the exposed parts. Half the chest, half-arms, half-legs, must be exposed. This is fashion. They have full control over their hairs. This

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is their Siddhi or psychic power. They can cut it and dress it in any way they like in a hair-dressing saloon. Fashion increases and excites passion.

Even a poor lady at Lahore pays five rupees for making a simple ordinary frock. She never thinks a bit how her husband will be able to manage all these things. Poor husband! a slave of passion! a miserable soul! borrows here and there something, takes bribes in various ways and pleases his wife anyhow with an outward smile and an inward burning resentment. He kills his conscience, destroys his intellect and walks self-deluded in this world, and gets carbuncles and pyorrhoea as a result of his bad actions. He cries when he is in trouble: "I am a great sinner. I cannot bear this pain. I have done many bad actions, in my previous birth. O Lord! forgive me, save me." But he never tries a bit to improve his lot in this birth.

The whole world can be clothed out of the cuttings of the vain, fashionable people. Money is wasted enormously in fashion. Man wants after all very little on this earth, a pair of ordinary clothes, four breads and a tumbler of water. If this money that is wasted in fashion is utilised in virtuous actions, in charity and service of society, man will be transmuted into Divinity. He will be in the enjoyment of eternal peace and bliss. What do you see now, instead, in fashionable people. Restlessness, anxiety, worry, fear, depression and pallor of face. They may be dressed in silken gowns or dinner suits in up-to-date fashion and style with stiff double collar ties and bows. But you see in their faces cheerlessness

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and ugliness. The canker of worry, greed, passion and hatred has eaten the very core of their hearts.

If you ask a Baron of England to remove his boots and hat when he is about to enter a Hindu temple, he feels he has lost all personality. Look at the vanity of an egoistic man. A small piece of leather, a card-board covered with a cloth make up a mighty Baron; minus these he dwindles into an airy nothingness. There is no spirit or strength in him. The pulse fails at the wrist. He cannot talk now with the same force. The world is full of people with a small heart and little understanding. They imagine that turbans and fashionable long coats, hats and boots constitute a big man. A really big man is one who is simple and free from egoism and Raga-dwesha (likes and dislikes).

Why do ladies and gents put on fashionable dress? They want to appear as big people in the eyes of others. They think they will get respect and honour by putting on fashionable dress. The wife wants to appear beautiful in the eyes of her husband. She wants to attract him. The husband puts on fashionable dress to attract his wife. The sister of ill-fame wants to get more customers by putting on fashionable dress. This is all delusion. Can a fashionable dress give real beauty? This is all artificial decoration, temporary false glittering, decaying false beauty! If you possess good virtues such as mercy, sympathy, love, devotion and forbearance, you will be respected and really honoured. This will give everlasting beauty even though one is clad in rags.

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Fashion is a terrible curse. It is a dreadful enemy of peace. It infuses evil thoughts, lust, greed and devilish tendencies. It fills the mind with worldly taints. It begets poverty. Fashion has made you beggar of beggars. Annihilate this desire for fashion to the very root. Wear simple clothing. Have sublime thinking. Do not keep company with fashionable people. Remember those saints who led a simple life and those living persons of today who are very simple. Simplicity will cause piety. It will infuse divine thoughts. You will be free from worry and unnecessary thoughts. You can devote more time to divine contemplation and spiritual pursuits.

A Sattwic man or lady is really beautiful. He or she does not require any artificial decoration with gold pins, with nose screws or with any ornament or fashionable dress. Millions of people are attracted unconsciously toward them, even when they are in very poor dress.

How simple was Mahatma Gandhi in his dress! He had a loin cloth only. How simple was Ramana Maharshi! He had a Koupeen only. A loin cloth and a Koupeen were their personal effects. They did not want suit-cases or trunks to carry their dresses. They were as free as a bird. Avadhootas like Krishnashram of Gangotri, Brahmendra Saraswati of Sendamangalam, Salem, of South India have not even a Koupeen. They are absolutely nude. They are now in the same state as they were when they were born.

This body is like a big wound or ulcer with various filthy discharges. It has to be bandaged simply

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with any piece of cloth. Silken, laced borders, frills etc., are not necessary. It is the height of folly to decorate this filthy perishable compound of flesh and bone with artistic borders. Have you realised your foolishness now? Stand up. Give up fashion now. Take a vow. Give me a definite promise that you will use simple clothing from this very second.

You came naked. You will go naked. Your silken waist-thread and upper-cloth even will be snatched for the use of your grand-children, when you are on the death-bed.

Why, then, do you make these ceaseless selfish efforts for earning money and preparing fashionable dress? Realise your folly. Learn to discriminate. Get wisdom of the Self and rest in everlasting peace.

O fashionable man! O fashionable woman! O ye slayers of inner Atma! Why do you waste your time, energy and life in vanity, in running after fashionable dresses? This is highly preposterous. The beauty of beauties, the undecaying source of beauty, the everlasting beauty is ever-shining in the chambers of your hearts. The whole beauty of this world is a mere shadow or reflection of the fountain-head of beauty. Purify your heart. Control your mind and senses. Sit quietly in a room and meditate on this beauty of beauties—Your immortal friend, Atman, or the highest Self. Realise this self. Then and then alone you are really happy. Then and then alone you are really rich. Then and then alone you are really a big man.

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In a letter accepting Sri Kumar Brij Raj Singh's first donation for this glorious, humanitarian work, Sri Swami Sivananda writes.

"Over a dozen workers have to stand beneath the present zinc-sheet roofing and work throughout the day, and in summer the whole place becomes extremely hot. To them your contribution is a boon and a blessing from God."

Voluntary contributions for putting up new pucca roof to the part of the Forest Academy Press Building, which has at present only a zinc-sheet roof, will be gratefully accepted by

The Secretary,
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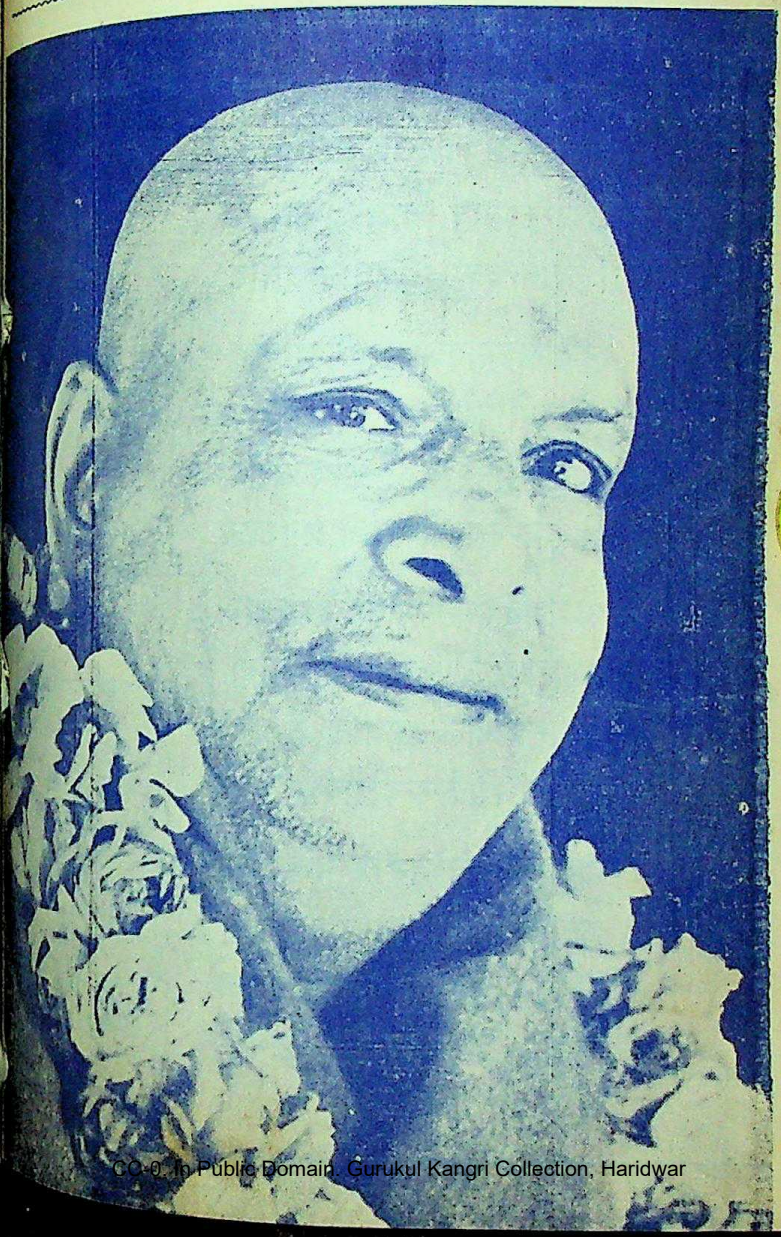

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

[१] सदाराध्यपादं कृताशास्यकृत्यं
सदा ब्रह्मनिष्ठं विनष्टैहिकाशम्
उदारस्वभावं विशिष्टप्रभावं
चिदानन्दकन्दं शिवानन्दमीडे

[२] दिवारात्रमापन्नलोकावनोत्कं
भवाम्भोधिमग्नान् जवादुद्धरन्तम्
शिवाध्वानमस्मान् सदा दर्शयन्तं
शिवानन्दयोगीन्द्रमेवाश्रयेऽहम्

[३] अपारानुकम्पापयोधिं हराख्या-
जपाराधनादावजस्रं निमग्नम्
अपास्ताखिलातङ्कजालं जनाना-
मुपास्यं शिवानन्दयोगीन्द्रमीडे

[४] अतान्ताननाब्जस्फुरन्मन्दहासं
कृतान्तान्तकध्यानबद्धान्तरङ्गम्
नितान्तं प्रशान्तं लसद्दिव्यतेजो-
वितानं शिवानन्दयोगीन्द्रमीडे

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Vol. XI

THE YOGA - VEDANTA

Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Mahabharata

The Great Journey

(By Sri Swami Sankarananda)

SAUPTIKA PARVA

Aswatthama and others go and rest under a banyan tree. At night, an owl comes there and starts killing the crows. The crows, being blind, are helpless. Aswatthama thinks over this incident and decides to attack the Pandavas at night. He goes to the Pandava camp, but kills the Upa-Pandavas — the sons of Draupadi — mistaking them for the Pandavas in the darkness.

Yudhisthira and others hear of the death of the children. They go in search of Aswatthama.

Aswatthama reports that he has killed seven persons. Duryodhana dies. The gift of Vyasa to Sanjaya to view the battle from his seat is withdrawn.

Bhima, instigated by Draupadi, tries to kill Aswatthama. Yudhisthira tells him not to do it.

Sri Krishna, Arjuna and others go to see Vyasa and find Aswatthama there. He shoots a powerful Astra on the Pandavas. Arjuna tries to shoot a powerful Astra but Vyasa stops him. Aswat-

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thama lets go another Astra to destroy the Pandavas entirely. He is prevailed upon by Vyasa and others to withdraw it. As Aswatthama had not kept up celibacy, he is unable to withdraw the Astra. Krishna says that the Astra may kill the child in Uttara's womb and that he would bring it to life again. The child was born dead. Krishna brings it to life and it is later known as Parikshit.

Yudhisthira enquires how Aswatthama could kill so many single-handed. Sri Krishna informs him that it was through the blessing of Rudra.

* *

Vibrations of anger, once started, continue reacting and cause havoc. Aswatthama, the product of Rudra in the human body, is meant to save the body but causes great destruction.

Allegorically the Upa-Pandavas are the five Pranas, Naga, Koorma. Krikara, Devadatta, Dhananjaya. Their function is to control and motivate belching, hiccoughing, winking, yawning, etc. When the Yogi reaches the stage of conquest over the principal enemies, these smaller Vayus are destroyed, as they have no useful function. Pranayama and other Kriyas put an end to yawning, blinking, belching, etc.

After the fall of Duryodhana, the description of a great change in the land is given. It says that rivers started flowing backwards, males and females changed their sexes, and so on.

As long as the senses are turbulent, the Nadis that aid spiritual progress are dormant. Once the

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enemies are annihilated, these Nadis (rivers) start flowing in reverse. Similarly, other forces in the body change their mode. The transcending of limited concepts of sex is a familiar stage in spiritual development.

Prior to the changes in the land, the Pandavas are described as being highly dejected. This is the first result of the annihilation of the enemies (a condition of Mano Laya). When the turbulent ones are destroyed, the body reacts strongly and is highly dispirited. This leads to the feeling of dejection which is described in the Shanti Parva.

STRI PARVA

Sanjaya consoles Dhritarashtra on his bereavement. Vidura quotes scriptures to explain the happening of the inevitable in life. Vyasa comes and offers his sympathy to Dhritarashtra.

Dhritarashtra, accompanied by Gandhari and other ladies of the court, goes to the battlefield. Kripa and Krita Varma meet them on the way, and, with the permission of Dhritarashtra, go to the land of their desire.

Yudh'sthira and other brothers come to Dhritarashtra, who embraces Yudhisthira lightly and crushes Bhima in a powerful embrace. Sri Krishna, aware of his intentions, presents an iron statue of Bhima: it breaks into pieces at Dhritarashtra's embrace. Afterwards he embraces the Pandavas.

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Gandhari intends to curse Yudhisthira, but Vyasa comes and stops her from doing so.

The Pandavas salute Gandhari and Kunti, who converse with Draupadi and offer their sympathies.

Dhritarashtra, surounded by the ladies of the court, enters the battlefield, the women bewailing the loss of their menfolk.

Sri Krishna comes and consoles Gandhari and others. He then advises Yudhisthira to perform funeral rites for the departed.

The Stri Parva refers to the behaviour of the Yogi after annihilating all inner enemies. He is inclined to feel highly self-righteous and have no respect for ladies; and some shun ladies. After destroying the inner enemies the Yogi is nearer to Prakriti. Prakriti tries to serve the son through the daughters. If the Yogi is deluded at this stage and hates women, all his labour will have been in vain. A woman gave birth to the Yogi. Bhakti-Mukthi are all women. So the Yogi should never have feelings of hatred or contempt towards women, otherwise his feeling will be reciprocated by them and his downfall will be inevitable.

This concludes the Six Books of the Battle—the Madhya Shatka or Yuddha Shatka.

SHANTI PARVA

The Twelfth Book is in three sections—Raja Dharma Parva, Apad Dharma Parva and Moksha Dharma Parva.

Yudhisthira and others were offering Tillodaka (Til seeds and water usally offered on the bank

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of a river to the departed souls) to the departed relatives on the banks of the Ganges. Vyasa and Narada come there, and Yudhisthira enquires of Narada the history of Karna. Narada tells the story.

Yudhisthira is highly dejected. One by one the brothers and then Kunti speak to him and infuse enthusiasm in him.

Yudhisthira does not wish to ascend the throne, and feels a strong desire to renounce the world. After much discussion he agrees to rule, then he enters a golden chariot decorated with blankets and Ajinas (Kambals and deer-skin), drawn by sixteen cows, and starts towards his own city (Swa-Puram). He is duly crowned king, surrounded by his brothers and accompanied by Draupadi.

Sri Krishna is there with them. One day, in the course of a conversation, Sri Krishna sits in meditation. Yudhisthira and others are surprised and ask the meaning of this. Sri Krishna replies that Bhishma was meditating on Him and He had to answer him.

Sri Krishna advises Yudhisthira to go to Bhishma and learn the secrets of all Dharma, as after Bhishma's death this vast amount of his knowledge will disappear.

Next day, a party sets out and arrives at the place where Bhishma is lying. Yudhisthira asks him questions on Dharma. Bhishma describes political science, the code to be followed at critical junctures, and the codes to be observed to obtain redemption (Moksha).

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The teachings of Bhishma continue for many days, and he quotes story after story to illustrate the subtle path of Dharma.

* * *

The dejection of Yudhisthira at the conclusion of the war represents the state of Mano Laya, after all Rajasic forces are annihilated and the body is in a kind of lethargy.

The journey of the king in the golden chariot decorated with Kambala and Ajina and drawn by sixteen cows is the symbolic journey of the Jiva to Self-realisation. The chariot is the body. The cows are the turbulent senses which have now become docile. Kambala and Ajina mean Indriyas and their objects — these that once disturbed the peace of the tenant of the body, are now decorations of the chariot (the human body).

The coronation stands for 'Swarajya Siddhi'— complete control over the kingdom of the body.

Bhishma enunciates the different Dharmas. These teachings of Bhishma contain the essential teachings of most of the Upanishads. At some points, mention is made of Chandogya, at other points the Brihadaranyaka is mentioned. Many of the chapters contain descriptions of austerities and Mantras to achieve purity and overcome difficulties.

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ANUSASANA PARVA

The Thirteenth Book has two sections. The first contains further teachings of Bhishma on the philosophy of charity. As in Shanti Parva, Bhishma quotes stories to illustrate his teachings. Again, in the form of the conversation of Shankara and Parvati, as told by Narada, the steps of Yoga and the hindrances on the path are described.

After a long discourse, Bhishma falls into silence as he becomes aware of the end of his life. Yudhisthira goes home and returns at the appointed time, bringing incense, etc. Bhishma then takes leave of Sri Krishna, Vyasa and others and casts off the body through the opening at the head.

Dhritarashtra and others unite and perform the funeral rites with pomp and splendour.

ASWAMEDHA PARVA

The Fourteenth Book consists of the Aswamedha and Anu-Gita Parvas. The southern recension contains an extra third section known as Vaishnava Dharma Parva.

After the funeral rites of Bhishma, Yudhisthira is hihly dejected and dispirited at the death of so many relatives. Dhritarashtra consoles him. The old king tells him that all these happenings are the result of his (Dhritarashtra's) rejection of Vidura's advice.

Yudhisthira sits silent, and Sri Krishna comes and tries to console him. Yudhisthira is still dejected and asks Sri Krishna's permission to allow

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him to renounce the world and go into the forest. At the time Vyas Bhagavan comes there, gives Yudhisthira timely advice, and commands him to perform the Horse Sacrifice to be free of the sin of destroying so many relatives. Yudhisthira answers that he has no money to enable him to perform the Yajna. Vyasa tells him to go to the Himalayas and bring the gold lying there, left by King Maruth after the performance of a Yajna.

Yudhisthira asks for details of the Yajna performed by King Maruth, and Vyasa narrates the story of Samvartha and King Maruth.

Samvartha and Brihaspati are sons of Sage Angirasa. The sage is the family priest of the King Maruth. After the death of sage Angirasa, Brihaspati harasses his brother, who, much disgusted, leaves his home and goes and lives in Varanasi. King Maruth desires to perform a Yajna. He speaks to Brihaspati who agrees to officiate as Priest. .Meanwhile, Indra hears of this and tells Brihaspati not to officiate — he argues that after serving as priest to celestial beings like Indra, he should not serve mere mortals. Brihaspati agrees and informs King Maruth that he is unable to officiate as priest in the sacrifice that the king proposes to perform. The king returns to his capital highly dejected. On the way, sage Narada meets him and enquires the reason for his gloom. The king tells the sage of his great disappointment through Brihaspati. Sage Narada then advises the king to go to Samvarta, the brother of Brihaspati

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living at Varanasi, and prevail upon him to officiate as priest. The king is highly elated, and enquires of the sage the way of finding Samvarta and the method of inducing him to come and officiate. Sage Narada says: 'He leads a carefree life in the guise of a lunatic. He lives constantly at Varanasi. Go to the gate of Varanasi and throw down a corpse. He that turns back (recedes) on looking at the corpse is Samvarta. Follow him wherever he goes. Talk to him in seclusion and respectfully seek his aid. If he enquires as to who gave you the whereabouts of his stay, tell him: 'Sage Narada informed. If he asks: 'Where is Narad now?, answer him: 'Narada entered into fire after giving me the information.'

The king accepts the sage's advice and departs. He reaches Varanasi and duly places a corpse at the gate of the city, as instructed by Narada. In a moment, a learned Brahmin comes there and, looking at the corpse, retreats at once. The king follows. Samvarta throws mud and refuse at the king and spits on him. The king follows him persistently. Then, finding no way of escape, Samvarta becomes calm and sits down in the shade of a banyan tree.

He then asks the king who gave news of him. The king tells him it was sage Narada, and says: 'After giving me the information, the sage entered into fire. I have high respect for you, as you are the son of my Guru.'

Samvarta is highly pleased at the king's words, but speaks rather stiffly, thus: 'I am liable to be

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affected by wind. My intellect is not always under my control. How can I assist you? My brother is highly intelligent and capable. Why not go to him? He is friendly with Indra. Harassed by my elder brother I have given up everything. Unless Brihaspati agrees, I cannot officiate as priest. You should go to him and get his permission to employ me.'

King Maruth says: 'I had been to Brihaspati first. He flatly refused to serve me, saying that Indra had prohibited him from officiating as priest in the Yajna that I wish to perform. I have no inclination to go and see Brihaspati again after being rejected by him.'

Samvarta says: 'If you employ me, Indra and Brihaspati will get angry and try to influence you. Assure me that you will stand by me at all costs. If you desert me and cause me anger, I will destroy you and your entire family.'

The king says: 'If I fail to keep my word to you, let me not have salvation so long as the sun is shining in the world, and so long as the great mountains are standing.'

Samvarta says: 'Your determination is creditable. I will help you. I have no desire for wealth or position. I will officiate as priest to disconcert my brother as well as Indra.' Then Samvarta tells the king: 'Mahadeva, the consort of Uma, lives on the snummit of the Mountain Munchavan, by the side of the Himalayas. Beside this mountain, Kubera and Yakshas guard immense wealth. Go there

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and prostrate to Siva, the Maha Yogeshwara, and recite His Name, glorifying His great deeds.'

The king duly follows Samvarta's instructions. As a result he secures vast wealth and starts making arrangements for the sacrifice on a very grand scale.

Brihaspati hears the news of Samvarta aiding the king. He is highly disturbed by envy and grows thin from day to day, brooding on this turn of events. Indra observes his condition and asks him the reason for it. Brihaspati tells Indra of the agreement between Samvarta and King Maruth. Indra tries to pacify Brihaspati, but envy about his brothers's progress dominates him, and he prevails upon Indra to prevent the sacrifice.

Indra then despatches Agni as his messenger to the king and advises him to stop the sacrifice. Agni enters the Yajnashala and everyone is surprised at his appearance in person. The king receives him with honour and Agni delivers Indra's message. The king does not heed his words. Agni threatens him with Indra's wrath.

Samvarta now comes forward and tells Agni that he, Samvarta, will destroy both Agni and Indra if they do not behave properly. Agni leaves the place and goes to Indra. When Indra hears the news, he asks Agni to go again, but Agni declines, expressing fear of Samvarta who is a great Brahmachari.

Indra thereupon sends a Gandharva to induce King Maruth to give up the appointment of Sam-

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varta and engage Brihaspati. The king refuses. Indra then goes with a great force to destroy the Yajna. His efforts are in vain.

Samvarta invites the celestial beings. They arrive there in person to receive offerings. The king receives them all with great respect. The sacrifice is performed. Indra gives the king boons which he desires.

Sri Krishna now describes to Yudhisthira the battle between Indra and Vritrasura, and explains the two types of diseases affecting the human body — mental ills and physical ills. The battle between them is to be fought single-handed without arms or assistants. Then Sri Krishna emphasises the impossibility of destroying lust, and explains how it can be controlled instead. After describing Kama Gita, Sri Krishna advises Yudhisthira to perform the Horse Sacrifice (Aswamedha) and assures him that great benefits will follow its performance.

Vyasa, Narada and Sri Krishna offer their sympathies to Yudhisthira, who is still overcome by the loss of so many relatives, then they leave. Yudhisthira goes to Hastinapura with the brothers and elders, and lives in peace, making arrangements for the Yajna.

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JNANA YAJNA AS GURUDEV'S PADA-PUJA

The Sivananda Literature Research Institute is happy to announce that, by the grace of God and Gurudev, its cherished proposal of offering 73,000 copies of Sri Swami Sivanandaji Maharaj's LIGHT, POWER AND WISDOM, on the occasion of his 73rd birthday last September, has been overfulfilled through the ready response and generous cooperation of his noble devotees and disciples. As a matter of fact, we are overwhelmed by their immense and keen interest in this direction, which they have amply testified by donating for the release of 90,000 copies of the above-mentioned book, far exceeding the target we had put forth. We offer all of those who have participated in this venture our heartfelt thanks and grateful appreciation.

It is needless for us to say that the offering from Sri Gurudev's devotees and disciples which he appreciates and values most is that which promotes mass dissemination of spiritual knowledge, and, indeed, there could not be any better homage to his glorious service of humanity than making available

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afresh all the precious publications he has so far written—as widely as possible.

In this connection, it is our fervent hope that this year, too, we must all, with joint interest and united effort, do all that we can in the field of wide and varied circulation of Sri Gurudev's immortal works as an act of our homage to mark the commemoration of his forthcoming 74th birthday on September 8, 1960.

We thus propose to bring out 74 old works of Sri Swami Sivanandaji Maharaj, (inclusive of the language editions) before the end of this year, for which we humbly request all devotees and disciples of Sri Gurudev to put forth their fullest endeavour and support. Most of the 74 works we now propose to reprint (a list of which is given at the end), such as *Practice of Bhakti Yoga, Practice of Yoga, Practice of Karma Yoga, Practice of Vedanta,* etc., have not been given the opportunity of inspiring and guiding the seekers since nearly two decades, and there could be no greater service on our part, his disciples, to do all that we can in order to remove this discrepancy in our Jnana Yajna.

It is a customary practice of many of the close *disciples* of Sri Gurudev to present him with a thousand or more copies of one or more of his works on such appropriate occasions as the *Guru Purnima* and his *Birthday,* as a substantial form of *Guru Dakshina,* and it is our ardent wish that they should co-ordinate their usual offering with this new enterprize through contacting us and selecting from among the 74 of the out-of-print works which they

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would wish to bring out again. For this, may we venture to suggest how much joy it would give to Sri Gurudev to see the reprint copies of his old works, and how appropriate it would be for us to fulfil our duty by bringing out again all such out-of-print books *during his own life-time?* Even before we announce this proposal, we have received the kind offers of reprinting the following works of Sri Gurudev by four of his noble disciples, mentioned respectively:—Practice of Yoga, Part I: Sri Sivananda Vedanand Jha, M.A., LL.B., Patna (Rs. 1000); Easy Steps to Yoga, Part I: Sri Sivananda Pushpa Anand, M.A., Dehra Dun (Rs. 500); Essence of Bhakti Yoga: Sri Sivananda Sevakananda, Amritsar (Rs. 800); Mind, Its Mysteries and Control, Parts I and II: a devotee from New Delhi (Rs. 2000); Necessity for Sannyasa, Parts I and II: Sri V.V. Nair, Kuala Lumpur (Rs. 500); Amrita Gita: Sri Sivananda-Sobha (Rs. 250); Aphorisms: Sri Sivananda-Sushila (Rs. 250); Bhakti and Sankirtan: Sri Sivananda Chandravati, Gaya (Rs. 1500); Yoga Asanas and Students' Success in Life: Sri Sivananda Brij Raj Singh, Aligarh (Rs. 1500); and Practice of Bhakti Yoga, Parts I and II: a devotee from Madras (Rs. 2000).

All are free to contribute for the printing of one or more of the 74 books mentioned below, either in part or in full, either in instalments (till before Gurudev's 74th birthday) or in one lot. We would even welcome a contribution of the smallest amount, as a love-offering, the collection of which will be directed to the printing of as many copies as possi-

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ble (as per the receipt of the money) for the printing of Gurudev's *Students' Success in Life* and *Divine Life for Children,* which we wish to widely distribute in Schools and Colleges.

The following are the rates of the cost of production for the books consisting of 50 pages each, or each part, per thousand copies, crown-quarto size: Rs. 250; 100 pages: Rs. 500; 150 pages: Rs. 750; 200 pages: Rs. 1000; 300 pages: Rs. 1500; and 400 pages: Rs. 2000. In order to facilitate the publication of the works listed at the end, we have decided to split up the bigger books into two parts generally, so that two donors can equally share the printing of one book, in whose names the two parts will be separately printed. The names of the donors will be acknowledged in the books for the printing of which they have donated.

We earnestly solicit the co-operation of the individual members and the branches of the Divine Life Society and their associates to make this enterprize a befitting success.

All contributions should be sent to the Secretary, The Divine Life Society, Sivanandanagar Post, Rishikesh, U.P., and be specifically earmarked as intended *for the 74th Birthday Jnana Yajna Fund.*

All communications and correspondence should strictly be addressed to

Secretary,
The Sivananda Literature Research Institute.

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Festivals; 15. Health and Long Life, Parts I and II; 16. How to Get Sound Sleep; 17. Inspiring Letters, Parts I and II; 18. Stories from Mahabharata, Parts I and II; 19. Inspiring Messages, Parts I and II; 20. Lectures on Yoga and Vedanta, Parts I and II; 21. Sure Ways for Success in Life and God-realisation, Parts I and II.

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fier of heart. Charity is love in action. Share everything with all. Do spontaneous charity. Be liberal. Your heart will expand. You will begin to realise unity or oneness. Performance of virtuous actions is the beginning of spiritual life.

PURIFY, PURIFY, PURIFY. Purify the intellect and heart through charitable acts, which take you to the realm of meditation. MEDITATE, MEDITATE, MEDITATE. Give the mind to God. Serve, study and meditate. REALISE, REALISE, REALISE.

Three hundred books I have written. If I were asked to sum up all in six words, I will say: "Serve, Love, GIVE, GIVE, GIVE,.....Purify, Meditate, Realise."

Swami Sivananda

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THE YOGA-VEDANTA FOREST ACADEMY WEEKLY

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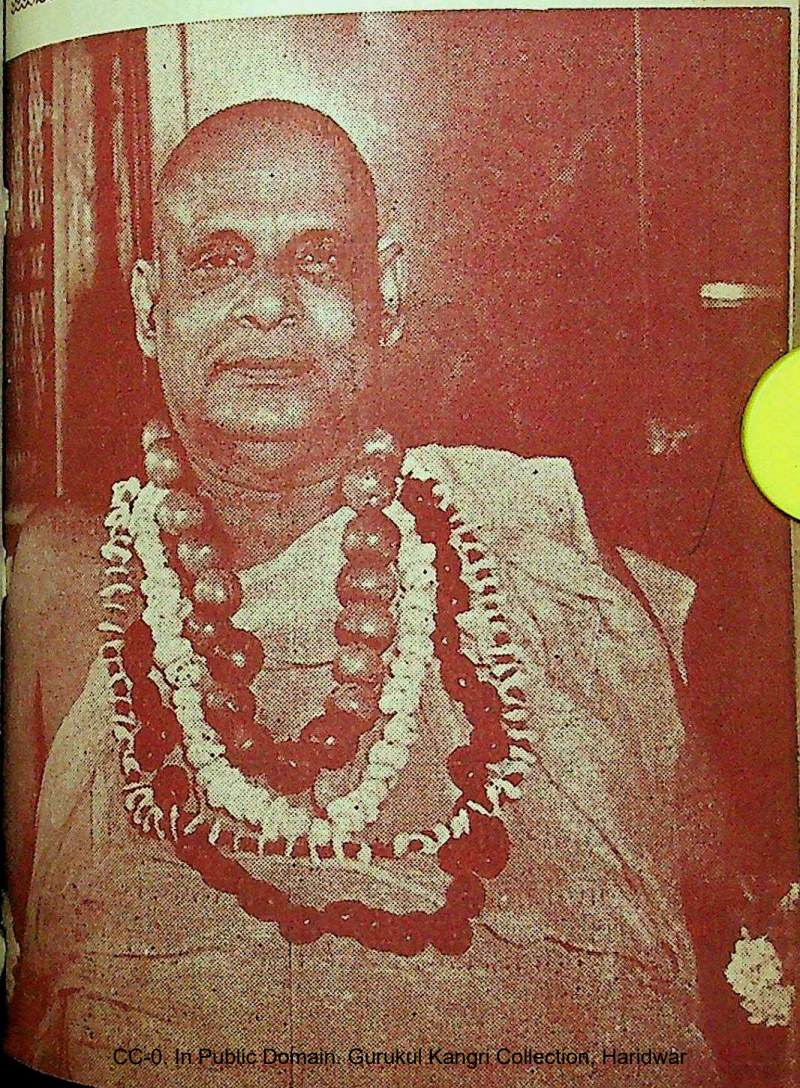

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

[१] संसाराम्भोनिधिनिपतितान् नित्यमुद्धर्तुकामं
कंसारातिं कलुषशमनं चिन्तयन्तं प्रकामम्
तं सारार्थं निगमवचसां लोकमुद्बोधयन्तं
शंसामीड्यं शिवमुनिवरं जाड्यमुन्मूलयन्तम्

[२] विद्यादानप्रसितमतुलानर्घसौशील्यराशिं
हृद्यालापैरखिलजनतां सन्ततं हर्षयन्तम्
हृद्याधारं सकलजगतां सादरं वीक्षमाणं
सद्याजीन्द्रं शिवमुनिवरं सर्वदा भावयेऽहम्

[३] मोक्षाध्वानं श्रुतिनिगदितं सर्वलोकान् नयन्तं
वीक्षामात्रैर्निखिलदुरितं क्षिप्रमुन्मूलयन्तम्
अक्षामश्रीभरितवदनप्रोल्लसन्मन्दहासं
शिक्षादक्षं शिवमविरतं भावये योगिवर्यम्

[४] नानाशास्त्रप्रकृतमनिशं व्याहरन्तं मनुष्यान्
ज्ञानाध्वानं परमसुखदं सर्वदा दर्शयन्तम्
मानातीतप्रथितसुगुणं योगिनामग्रगण्यं
ध्यानावाप्तप्रकटविभवं श्रीशिवानन्दमीडे

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Vol. XI

THE YOGA - VEDANTA

Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Essence of Bhakti

(Sri Swami Sivananda)

PHILOSOPHY OF BHAKTI

Bhakti is devotion or unselfish love. This is the literal meaning of the word. It comes from the root "Bhaj" to serve or be deeply interested in. "Bhaj Sevayam" is the Sanskrit root. Bhakti is, therefore, an intense attachment to God or deep interest in God and things concerned with God.

The innate nature of all beings is to love an external object. We cannot but love or cherish something in the heart. For, truly, the Absolute alone is existent. Man is only an ego apparently separated from it. Love for external things is an unconscious internal urge to become unified with everything. For, in reality, man is everything, the Absolute Itself. He wants everything. Love is the fore-runner of Experience. Love is the craving. Experience is the fulfilment of it. None can live without love for something. "The creator pierced the senses with outward activity," and that rule applies to one and all here. The mind is the main sense of perception, for it is only the mind that perceives through the various channels of the senses. The senses do not work when the mind does not.

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But it is folly on our part to allow the mind to run extrovert in all directions. The dissipated rays of the mind take interest in countless objects of the universe, seen and heard equally. Yogins have come to the conclusion that the mind that is centred in one point of space at all times can do and undo things with supernatural force. It is the concentrated ray of the sun passing through a lens that burns things focused through it, and not so much the rays that are scattered here and there. Mind has to be concentrated on one Substance, be it this or that. The mind should not jump from one thing to another. This is the way of Samsara. This should be stopped by controlling the mind through one-pointedness of it. Concentration is done either on a point in space (Bhakti-Marga) or on the entire existence (Jnana Marga). The annihilation of thought is the death of individuality which is experience of Absoluteness.

But man can concentrate his mind on any object. He can concentrate his mind on his wife or children as he usually does. But this is not the concentration or love that is meant here. Meditation on or love towards the objects of earthly pleasure are binding chains which hurl down the Jiva to many cycles of birth and death. We mean here concentration on and love for God. This Love of unselfish origin is a ladder to Final Emancipation.

Emotions are generally considered as a hindrance to perfect Realisation. But only certain emotions are of a binding nature while certain others will liberate the Jiva from bondage. The conception of God does not rouse

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in man any binding emotion. It is pure emotion devoid of carnality and attachment. One cannot develop earthly love towards God. The conception of God and love for God rouses the purest of emotions and it is far better than evil emotions which overpower man day and night. Those who cannot still all emotions must have at least pure emotions. This is the significance of divine emotion in Bhakti-Marga. Love for God can never be the type of love cherished towards wife, children and property. There is much difference, though, even love for God is given on earthly colouring like that of son, husband, father, friend etc., by some devotees who find it difficult to break all earthly connections at a stretch.

How, then, does love for God give us Liberation from Samsara? Man is an egoistic entity. His only enemy is the ego. He feels that he is entirely different from other things of the world. He is convinced that he is sharply marked off from the universe by his physical body. He is sure that he is only the body even though he may try to deny it in any way. When he says "I" he always points out to his chest and not to the yonder tree. Many unfortunate Vedantins also feel that when they assert "I am Brahman" they mean only that the body is Brahman. It is very difficult to separate the "I" from the notion of the body. When one says "I am Ramakrishna" he means only that "the body is Ramakrishna." None can get rid of this notion of the body as the real Self. The ideal of all Yogas is to root out this sense of ego. And Bhakti Yoga is a method to kill the sense of separateness or egoism. It annihilates the modifications

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of the mind and fills the individual with Universal Consciousness.

A Bhakta says : "O Lord ! I am Thine. All is Thine. I am not a separate entity. I have no power to do anything. You are doing everything taking myself as an instrument. O Lord ! You are everywhere. I cannot even move, for You are everywhere. I am walking over Your Body. I am not able to live separately for I am seeing You everywhere. You appear as the man and the woman and as the old man that totters with a stick on the road, You have become everything. I have no independence. I am Your slave. A slave has no optional views. He can do only what the Master commands him to do. I am doing nothing. You only are doing through me. You are the Doer. You are the Enjoyer. I am nothing. Thy will be done."

This is the highest type of Love. This is Divine Love. The ego cannot assert itself for God alone is everywhere. The mind cannot modify itself into Vrittis of sense-objects for to him, there is no object except God. Who is there to be loved or hated ? The Bhakta is therefore blissful at all times. The mind cannot think of anything. For, everything is God. "Yatra yatra mano yati tatra tatra samadhayah". Wherever the mind goes there it experiences Samadhi, for it does not find an object of enjoyment. God is filling every speck of space. The whole world is clothed with the Glory of God. The saint and the sinner, the virtuous and the vicious, the good and the bad, the man and the animal, all are forms of God. How can the mind deal with them in an undivine way ?

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There the mind experiences Samadhi. The mind has Consciousness. But it has no object. This is Samadhi. Samadhi is thoughtless Consciousness, objectless Knowledge. This is Para Bhakti. This is one with Vedantic Realisation. Vedanta-Sakshatkara and Para Bhakti are only two names for one and the same thing. The effect of both is annihilation of the ego or the destruction of the mind. The mind cannot live without an object of perception. God, who is supremely powerful, supremely wise and supremely blissful is pervading the entire atmosphere and the earth. He is the earth and the heaven. He is the father and the mother, brother and sister. God is the consummation of all love and aspiration, desire and ambition. He is the stoppage of all mental Vrittis. He is the ideal to be attained.

Objective consciousness is dead when the presence of God everywhere is felt. The sense-objects are transformed into the glory of Divinity, Wife is no more an object of lust, and money is not a property to be coveted. All is God and nothing is but God. All are to be worshipped. "The ass, the dog and the Chandala are to be saluted" said Sri Krishna to Uddhava, "for all is God". This is equal to saying "Sarvam Khalvidam Brahma". There is no difference.

The illlustration of the two varieties of Samadhi is found in the Rasa Lila of Sri Krishna. At first the Gopis perceive that all is Krishna alone. This is equal to Savikalpa Samadhi. Afterwards they feel that even they themselves are Krishna only. This is equal to Nirvikalpa Samadhi where the sense of ego is absent. The Srimad

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Bhagavata is the Bible of the devotees. It illustrates the various kinds of Rasas and modes of developing Bhakti.

"Control the mind, annihilate the ego". This is the essence of all Yogas. Whatever be the name given to the Yoga and whatever may be the methods employed therein, the ideal to be achieved is annihilation of the mind and the ego. And this is the ideal of Bhakti-Yoga which is a very sweet and easy method of procedure. One has not got to curb his emotions and one has not got to run to the forests. He has to direct his emotions to God and he has to see God as present in the world. This is the essence of Bhakti-Sadhana. Bhakti is thus only a reflection of the love for the Self which the Upanishads declare. Only the names are different; one calls it Self, another calls it God. Names do not matter much. It is feeling that counts. And that is the same.

Self-surrender is the highest form of Bhakti. Self-surrender is surrender of the ego or individuality. And what remains is the Absolute of the Vedantins. Thus there is no difference between Vedanta and the highest form of Bhakti. Bhakta surrenders the ego and a Vedantin disintegrates the ego. Anyhow the ego is not there in both. Their ideals are the same. Whether one eats rice or wheat, it is all the same. The purpose of both is to appease hunger. And there is no quarrel between the two. Whether you follow Bhakti or Vedanta the effect is the annihilation of the ego. This is the truth.

There are two varieties of Bhaktas. The inferior type of Bhakta feels that everything is God except himself. He feels that he is the only one who is not God.

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and all else is God. This is the lower Bhakti and the presence of the ego hampers the ultimate experience. The higher kind of Bhakta feels that he himself is included in God and that he has no independent existence. His ego is rooted out completely and this is the realisation of Para Bhakti or Vedanta. Here his emotions stop and he becomes a calm ocean without waves. His mind is stilled and it merges into the Universal Truth. This is the culmination of Bhakti which supreme devotees like the Gopis of Vrindavan and Gouranga Mahaprabhu experienced.

Love for God should be unselfish. There should be no earthly motive behind love for God. Otherwise, it becomes only a modification of infatuation and delusion. Arta, Jijnasu and Artharthi are all selfish Bhaktas. They cannot have the highest fruit of devotion. They are deluded by earthliness. Only a Jnani is a true selfless Bhakta, flooded with the majesty and grandeur of emotionless peace. The highest kind of Bhakta is one who wants nothing from God. He merely wants God. He says: "O Lord! I want Thee. Nothing else do I want! What is there which I have to get after getting Thee, the source and the root of everything? When wheat is obtained, bread, parotta, halva, and all its modifications are obtained. When gold is obtained, all ornaments are obtained. When God is attained, everything else is attained. The devotee is lost in the consciousness of God. He has plunged into the ocean of Bliss. He has taken a bath in the sea of Nectar. He has drunk deep the essence of Immortality. He has become an Apta-Kama, for he has attained God.

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The text book of the highest kind of Bhaktas is the Srimad-Bhagavata. It embodies the great ideals of Renunciation, Devotion and Knowledge brought to a stage of unblemished perfection. This Purana, far above what a Purana is supposed to be like, is the cream of the devotional literature of the Hindus. It is the wealth of the lovers of God. It is a book of divine wisdom, it advocates the path of non-action. Sri Krishna-Chaitanya (Gouranga) is said to have been considering this work as the greatest of Indian spiritual productions. It is a great authority on pure Spiritual Dharma, not as a means for Artha and Kama, But directly for Moksha. It has a fascination even for those who are keenly alive in finding out its defects. The whole body of the work is completely saturated with high expositions of Bhakti, Vairagya and Jnana—Devotion, Renunciation and Wisdom. The Ideal of Renunciation and Knowledge of Rishabhadeva, Jadabharata and the Brahmana of Avanti, the Devotion of Dhruva, Prahlada and Ambarisha, the Wisdom of Narada, Kapila, and above all the immortal life and Teachings of Bhagavan Sri Krishna to His devoted disciple Uddhava, form the neucleus of the Srimad Bhagavata.

It is a grave mistake to misrepresent and cavil at Bhakti, for the true spirit of every religion implies the adoration and love of God and the desire for Union with God. The highest conception of perpetual Bliss is not mere prostration and service, but a loving union with the Eternal. In emphasising true Devotion as a method for Salvation, it is not meant that service and love of humanity should be paid a deaf ear to ; for all is God, and he

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who serves humanity serves God. He that loveth his neighbour, loveth God. The Bhakta identifies himself with all the beings of the world; he feels the universe as a mere manifestation of God. which is nothing short of Advaitic Realisation. Those men who truly love God with sincere feeling, cannot go astray. They do not perish. Even the sinner and the Sudra is lifted up to the magnanimous height of Emancipation. The kindness of God is immeasurable. God illumines their intellect, and takes care of them at all times. The Bhagavadgita and the Bhagavata are witnesses to this fact. The Bhakta will be guided by God, and illuminated with Wisdom for the attainment of the Supreme Blessedness!

Om Tat Sat

THE DOCTRINE OF GRACE.

You can notice Lord's grace in every inch of His creation. In a hot summer you enjoy the delicious sweet Rasa of grapes, cucumber, oranges and pomegranate and cool Ganges water of Rishikesh and Hardwar. This is Lord's grace. When you suffer from any serious ailment, you get immediate relief and cure from herbs. This is Lord's grace. When you walk in a dark night, the stars twinkle and throw light on your path. This is Lord's grace. When you are unable to bear extreme pain you become unconscious. This is Lord's grace. When the weather is sultry, a gentle breeze blows and refreshes you. This is Lord's grace.

Lord's grace will descend in proportion to the degree of surrender. The more the surrender, the more the grace.

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Kathopanishad says in a thundering voice "Not by study or discourses, not by argument, not by intelligence is the Self attained. He whom the Lord choses attains Self-realisation. He reveals Himself to such a chosen person."

The subtle forms of lust, anger, egoism, pride, etc., can only be totally destroyed through the grace of the Lord. However hard you may strive and do Sadhana, these subtle forms cannot be eradicated through your Sadhana alone. The Lord's grace completely purifies your heart.

It is the Lord only who stirs the aspirants to do Purushartha or right exertion.

You should not sit idle and say "Lord's grace will do everything for me. Why should I do any Sadhana?". This is wrong philosophy. God helps those who help themselves. God's grace will descend on those persons only who exert. You cannot expect the Lord to do self-surrender for you. Be up and doing. Strive. Plod. Persevere. The Lord will shower His grace upon you.

Mira abandoned everything, She renounced kingdom, husband, relatives, friends and property. She remembered her Lord Krishna, whole day and night. She shed tears of Prem. She sang His praise with single minded devotion. She gave up food. Her body got emaciated. Her mind was ever absorbed in Lord Krishna. Only then, did Lord Krishna shower His grace upon her.

The Lord has five duties, He is Karta (actor). Akarta (non-actor), Anyatha Karta. He veils the Jiva

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(Tirodhana, Tirobhava). He removes the veil through His grace (Anugraha).

People will become idle and say "The Lord will do everything for me. Why should I do any Sadhana? I depend upon His grace alone." In order to remove the inertia, Sri Vasistha and others have preached the "Purushartha Vada". In reality it is all Lord's grace only. Even a leaf or an Atom will not move without the sanction of the Lord.

May you all obtain Lord's grace through faith, and devotion! May Lord shower His grace upon you all:

Glory to the Lord and His grace (Kripa, Anugraha, Prasad).

THE DIVINE NAME

Bhakti in essence is two-fold: on the one hand there is an intense attachment towards God nurtured by deep emotion, and on the other, an earnest urge of love for Him. When these two elements are combined, we find Bhakti to be either an attachment emerging out of love or love being manifested itself as attachment. Either we take as love or attachment, the essential feature in Bhakti is that this feeling is in relation to the Highest—the supreme Lovable One who is Real and imperishable, and surely not in relation to the objects of the world that are transitory and therefore, unreal. Such a love or devotion, as it may be termed, assumes various forms of expression and goes by different names. Kirtan or narration in poetry or prose or singing the glory of Lord, or more popularly, singing the name of the Lord, is one of them.

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Any name denotes a particular concept; it is rather a verbal embodiment of a concept. Whatever the object of conception may be, either general or particular, either gross or subtle, visionary or real, the name is essentially associated with it. It gives a clear, adequate expression to a particular form or object that is associated with it, so as to enable us to comprehend and distinctly retain it in our mind.

The name is a verbal embodiment of the conception of the Supreme Being who is known by different names and forms in different climes and times. The Supreme is Infinite, and as it is not always possible for the common man to conceive of what is beyond the perception of the finite mind, they symbolize this Infinite Truth as forms symbols or objects that vary according to their respective tendencies or mode of perception. Though in the initial stage there is difference and distinction among various names and their associated objects, but ultimately, when a habit of repetition of the name is formed and the divine consciousness is kept ever awake, then there remains no distinction between the name and the associated idea or object, the intuitive knowledge of the Supreme reveals in the Name itself. For the basis of all names and forms is the one Primal Being who manifests Himself under different names and forms as per the faiths and tendencies of the different sects and races of different times and places.

Harmonious, rhythmical note produces a distinctive image. It is not an imagination. For every sound there is a particular image. It has been scientifically proved

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that certain particular sound produces certain particular figure over some distinct surface. So, it is reasonably believed that the respective names of God associated with their respective forms can also produce their images on the mental surface. Through continuous repetition it forms a deep-rooted impression in the mind of the repetitioner who ultimately attains God-Vision.

There is an unfathomable depth, intense sweetness and charm in the Lord's name. It is beyond the futile explanation of the limited intellect. It is a thing knowable only through experience. The music first thrills the nerves, harmonizes them and then mysteriously acts upon the mind. The sincere devotee loses himself in divine ecstasy. The worldly mind cannot grasp or perceive this state of intense emotion. The Lord's name is all-bliss, and when it is chanted, the mind merges in its bliss, it loses its individual entity in the bliss: it becomes one with the Bliss itself.

God and His name are identical; they are inseparable. He dwells where His name is sung. The whole atmosphere becomes sanctified. Peace, purity and bliss prevail there. His name carries the message of love. His name frees the soul from affliction, unrest and bondage. His name knows no barrier or distinction. His name purifies the vicious lower-self and elevates it to the sublimity of universal consciousness and transcendent God-head.

In ordinary Self-consciousness there is the duality between the repetitioner and the name. It is discursive: it is within the fields of common experience, it is confined within the rigid categories of the mind of limited con-

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ceptions. Ultimately the ordinary self-consciousness elevates into a transcendental experience, into a state of super-consciousness. The repetitioner and the name become one. The eternally revealed Truth reveals to himself. He realizes his oneness with the Supreme. The senses of duality—the gulf of separatness between the finite and infinite—is removed. The dawn of intuition leads him from finitude to infinitude, from bondage to freedom, from darkness to Light, from mortality to Immortality. He only experiences his delight in the Divine. He does not even have the inclination to analyse his delight or its source, he will find that is but his love for God. He is not conscious of anything other than God. To him everything is only the manifestation of God. His all-absorbing love for God pierces through the names and forms of the universe: the universe as a whole and in its multiphased appearance present themselves to him only as God. He feels the same intensity of love to the animate and inanimate objects of the world.

The glory of the Divine Name cannot be obviously established through reasoning or discursive arguments. It can be experienced only through faith and belief. A finite, limited intellect surely cannot understand the nature of infinite or the limitless. There is no limit of God's name. The scriptures present us His innumerable names. It means His names are unreckonable and therefore, infinite. So, how can a finite intellect comprehend that which transcends finitude?

All Glory to His all-blissful, all-pure, omnipotent Name that liberates one from the shackles of earthly

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bondage and leads him to the illimitable domain of peace, bliss and Immortality! All Glory to those blessed ones who take delight in His name, sustain themselves by His name and live to merge in His Name!

PRAYER

As children, we pray to our parents, elders and guardians at the time of our need: we seek their help, their guidance. When we grow into adolescence, we learn to pray to ourselves—to our latent abilities and strength: we try to be self-supported without being dependent on others' aid. But there is a limitation to this prayer. When we feel that we are in need of something else which is beyond our capacity, which is not always humanly possible, we resign ourselves to God, and pray for His help, for His guidance. Evidently, we feel His response: an all-potent Inner Force that listens to our prayers and fulfils our wish the moment we are a little sincere and faithful.

As for the devotee he resigns himself to God, surrendering his ego at His feet; he forgets all about the world and thinks of nothing else but God alone who would surely save him, and who alone is able to help and guide him. He communes his will with God's and acts as per His guidance. There is no sense of individuality or doership in him: he knows God's will is his will, and he must act up to it. Does that mean that he is shorn of Purushartha? Certainly not. For, he negates himself and resigns to the Lord; to him flows the divine grace instantly; his nature is divinized; and so, he naturally

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exerts himself in the right direction. Indeed, the very act of self-surrender is the Purushartha of the highest order.

Whereas, for a Vedantin, his prayer is essentially the prayer to the Self within—to Himself—to the cosmic consciousness that is immanent in all. At his initial stage, he considers his prayer as a sort of desire—either earthly or spiritual, either with motive or without motive. Then, when he sufficiently advances in his Sadhana, he considers his (so-called) desire as his Will which finally opens his intuitive spiritual sight and becomes one with the Cosmic Will. H.P. Blavatsky views prayer as such.

According to Ghazali, the Muslim mystic, prayer has three stages: verbal, mental and when merging with the Lord's will. At the first stage, the devotee sings the glory of God, chants His praise and pours out his anguish of heart in melodious hymns. Secondly when the mind becomes calm, when the outgoing senses have been restrained by sustained practices, when the mind cannot be easily affected by the evil influences, prayer becomes mental: there no physical effort is needed. At the third stage, when the mind gets concentrated in the Divine, when it loses its outward attractions and becomes serene, devoid of desires or cravings, the prayer becomes automatic, natural and habitual: it reaches its highest stage. The Lord's will becomes his own will. For, God who is invoked by his prayer, merges in his mind—in his will; there is no self-consciousness for him, he abides in the Lord, his mind being entirely saturated with Him: he perceives nothing external, nor anything internal; he even forgets that he is praying to the Lord, that he is absorbed

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in the Lord's will—a vague sense of duality. But he has only one experience – his oneness with the Lord.

Prayer is full of emotions: deep, serene emotions, marrowed with sincerity. But when it is more of an emotional, natural than of actual sincerity, it becomes rather jejunical, and therefore, ineffective. It is here we do not receive direct response from God. Prayer has its consequences—the nature of its response mainly depending upon the inner nature of the person who prays, his temperament and his object in view, his requirements, and his faith and sincerity—the *sine qua non* of prayer.

Sometimes our main object of prayer becomes selfish, grossly earthy, unreasonable and irrational. We crave for our selfish ends, for the fulfilment of our material desires. At times, we even venture to pray to meet our evil wish. It is here we experience its negative consequence. Essentially, prayer should be selfless as far as possible. We should first pray for the good of others, for the welfare and peace of the world and for our own spiritual evolution; we should pray for the eradication of our evil qualities, for wisdom and knowledge, for goodness and saintliness.

Asato Ma Sat Gamaya
Tamaso Ma Jyotirgamaya
Mrityor Ma Amritam Gamaya

"Lead me on from unreal to Real, from darkness to Light, from mortality to Immortality".

This is the best prayer; the prayer for the Light, for the Truth, for Immortality. The foremost prayer of an

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aspirant should be for the removal of his ignorance. His goal is to realize the Truth and to free himself from the meshes of those that are unreal. His goal is to realize his essential divine nature.

At times even sincere prayer is not responded to. This, however, should never be allowed to mar our faith or sincerity or to discourage and depress us; but should be considered as a necessity, to test our sincerity, our serenity and faith in God. At times this irresponse is often repeated. The devotee gets bewildered; he begins to lose his faith in God; and sometimes he is diverted from the Path. Indeed, it is here that we have to show our patience, our steadfastness and faith in His grace. Often God tests us with severest trials. But does it mean that He is unkind—He does not wish to pay heed to our prayers? Obviouly not. It is only a test, which the aspirant must pass through. His faith may not be strong enough; his dross of mind might not have been cleansed yet; his heart might not have become pure yet. How can he strengthen his faith? How can he cleanse the dross of his mind and purify his heart? It is only through tests, trials and tribulations. Just as the gold is purified by passing it through the crucible several times, so also the heart must become pure, the faith must become unflinching, by passing through the crucible of trials again and again. But at the ultimate end, all prayers are fully filled and gratified with the highest fulfilment. Therefore when we pray to God or wish to receive grace from Him we must be prepared to accept joyfully his irresponse and even trials and tribulations.

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Prayer cleanses the dross and steadies the mind. It washes off the impurities of the heart with the pure waters of spiritual emotions, corrects the defects and short-comings and prepares the mind for the reception of self-knowledge. In times of danger and calamity, mass prayer works wonders. Prayer for the departed souls bestows peace on them.

Prayer is as real as the force of gravity. It can reach a realm where reason is too feeble to enter. It can work miracles. Its magnanimous efficacy is indescribable. Its potency can be hardly comprehended without actual experience.

FAITH AND ASPIRATION

Faith is Sraddha. Faith is the greatest thing in the world. Even the highest rationality has faith as its background. One cannot ratiocinatc on things in which he has no faith. Even the greatest philosopher has faith as his stronghold. No intellectualism can prove good if it is not supported by faith. The whole world stands on faith and is guided by faith. Religion has faith as its root. One cannot prove God if he has no faith in God. God is only a matter of faith. This faith is the out-come of previous Samskaras. Certain men are born-philosophers and certain others do not grasp the fundamentals of religion even at the age of seventy. This is all due to past samskaras or impressions. Faith is guided by impressions of actions done in the previous births and the present faith is nearer or farther from the Truth in accordance with the advancement made in spiritual evolution.

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Blind faith should be turned into rational faith. Faith without understanding is blind faith. Bhakti is the development of faith. Jnana is the development of Bhakti. Faith leads to Final Experience. Whatever a person strongly believes in that he experiences, and that he becomes. The whole world is a product of faithful imagination. If you have no faith in the world, the world does not exist. If you have no faith in sensual objects, they will not give you pleasure. If you have no faith in God, you never reach perfection. Wrong faith turns even existence into non- existence. "One who thinks that Brahman does not exist, himself becomes non-existent" says the Taittiriyopanishad. Faith is the fundamental necessity for Spiritual Sadhana.

Aspiration is a development of faith. It is one step ahead of faith. The flame of faith burns as the conflagration of spiritual aspiration for Moksha. The aspirant yearns to have divine experience. It is no more mere faith but strong feeling which cannot be easily shaken by external events. The devotee longs to have union with the Beloved. He has no sleep, no rest. He always contemplates on how to attain the object of his love. He prays, sings, and gets mad of his Lord. Divine madness overtakes the devotee and he completely loses his personality in the aspiration for attaining God. This is called self-surrender.

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SRI VISWANATH MANDIR

Besides the routine daily worship at the Viswanath Mandir, situated at Sivanandanagar, Rishikesh, special worship with Abhishek and Archan are also offered here, and Mahamrityunjaya Japa and Havan performed for the health, longevity, peace, prosperity, as well as for recovery from disease, of many devotees, on request.

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

(१) अत्यन्तं करुणार्द्रचित्तमनिशं संसारतापापहं
श्रुत्यन्तप्रकृतप्रभाषणपटुं प्रत्यक्षशर्वोपमम्
नित्यं लोकसुखायकर्मनिरतं निस्तुल्यमेधावल
स्तुत्यं सूनृतभाषणं शिवमुनिं वन्दे जगद्देशिकम्

(२) विद्यापारगतं विशालहृदयं विख्यातयोगीश्वरं
हृद्याभाषणतोषिताखिलजनं कल्याणवाराकरम्
विद्यादानपरं विशेषविदुषामग्रेसरं सद्गुरुं
हृद्यालोकितदिव्यधामपटलं भक्त्या शिवं भावये

(३) मानतीतमनोगुणं मतिमतां सम्माननीयं सदा
ध्यानावाप्तविशिष्टसिद्धिनिकरं दिव्यप्रभाभास्वरम्
नानाशास्त्रविशारदं वशिवरं ब्रह्मर्षिमुख्यं नृणां
पीनानन्दविधायकं शिवमुनिं वन्दे जगद्देशिकम्

(४) वेदान्तार्थमुदीरयन्तमनिशं पादाब्जसेवाजुषां
खेदान्तं कलयन्तमन्तकरिपुध्यानैकतानाशयम्
भेदाभेदविवर्जितं सुकृतिनं मोक्षाध्वसन्दर्शकं
श्रीदारार्चनतत्परं शिवमहायोगीश्वरं भावये

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Vol. XI

THE YOGA-VEDANTA

Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

FOURTEEN LESSONS IN RAJA YOGA

(Sri Swami Sivananda)

DHYANA (MEDITATION)

WHAT IS DHYANA?

1. Meditation is an unbroken flow of knowledge of the object on which one meditates.

2. Meditation follows concentration. Concentration merges in meditation.

3. Meditation is *the seventh step in the ladder of Yoga.*

4. Concentration, meditation and Samadhi (superconscious) are internal Sadhanas.

5. When you practise concentration, meditation and Samadhi at a time, it is called Samyama.

6. Meditation is freeing the mind from all thoughts of sense-objects. The mind dwells on God alone during meditation.

BENEFITS OF MEDITATION

7. If you meditate for half an hour daily, you will be able to face the battle of life with peace and spiritual strength.

8. Meditation kills all pain, suffering and sorrow.

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9. Meditation is the most powerful mental and nervine tonic.

10. The divine energy freely flows to the S dhak during meditation and exercises a benig soothing influence on the mind, nerves, sense-orga and body.

11. Meditation is the mystic ladder which tak the Yogic student from earth to heaven.

12. Meditation is the key to unlock many the secrets of life.

13. Meditation opens the door to intuitiv knowledge and realms of eternal bliss.

14. During meditation the mind becomes calm serene and steady. One idea occupies the mind.

15. Deep meditation cannot come in a day a week or a month. You will have to struggle ha for a long time. Be patient. Be persevering. B vigilant. Be diligent.

16. Cultivate burning dispassion, burning asp ration or an intense longing for Self-realisation. Gr dually you will enter into deep meditation and Sa madhi.

17. All doubts will be gradually clear through meditation.

18. A mysterious, inner voice will guide y You will yourself feel the way to place your fe step in the next rung of the Yogic ladder.

HOW TO MEDITATE?

19. Meditate regularly in the early morning be ween 4 and 6 a.m. The mind is calm and refres

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at that hour. The atmosphere also is calm. You will get good meditation.

20. Have a separate meditation room, or convert by means of screens a corner of a room into a meditation chamber.

21. If there is much strain in your meditation, reduce the duration of each sitting for a few days. Do light meditation.

22. Use your commonsense throughout your Sadhana. Do not go to extremes. Stick to the golden medium or the middle path.

SAGUNA MEDITATION

23. Mind wants a concrete object for meditation in the beginning.

24. Meditate in the beginning on a concrete form such as the image of your Ishta Devata, Lord jesus, or Lord Buddha. This is Saguna meditation, or meditation on the form of the Lord with attributes.

25. Think of His attributes such as omnipotence, perfection, purity, freedom, when you meditate on His form.

26. Rotate your mind on His form from head to foot or from foot to head.

MEDITATION ON JESUS

27. Place a picture of Jesus in front of you. Sit in your favourite meditative pose. Concentrate gently on the picture, with eyes open till you feel strain. Rotate the mind on his long hair, beautiful beard, round eyes, the cross on his chest and other

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limbs of the body, on the spiritual aura around the head, and so on.

28. Think of his divine attributes such as love, magnanimity, mercy and forbearance. Think of the various phases of his interesting life and the "miracles" he performed and the various extraordinary powers he possessed. Then close your eyes and try to visualise the picture. Repeat the same process again and again.

MEDITATION ON LORD HARI

29. Plac a picture of Lord Hari in front of you. Sit in a meditative posture. Concentrate gently on the picture. Rotate the mind on his feet, legs, yellow silken robes, golden garland set with diamonds, jewelled necklace etc., on his chest, then on the face, the ear-rings, the crown of the head, the disc on the right upper hand, the conch on the left upper hand, the mace on the right lower hand. Then close the eyes and try to visualise the picture in the same manner. Repeat the process again and again.

30. Devotees of Lord Buddha can meditate on his form in a similar way, in association with his particular attributes.

MEDITATION ON OM

31. Have the picture of Om in front of you. Concentrate gently on this picture with open eyes. Associate the ideas of eternity, infinity, immortality etc., when you think of Om. The humming of bees, the sweet notes of the nightingale, the seven notes of the scale in music—all sounds are emanations of

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Om only. Om is the essence of the Vedas. Imagine that Om is the bow, the mind is the arrow and Brahman or God is the target. Aim at the target with great care and then, like the arrow becoming one with the target, you will become one with God. You can also recite Om while meditating. The short-accented Om burns all sins, the long accented gives Moksha, and the elongated bestows all psychic powers (Siddhis). He who chants and meditates upon this monosyllable (Om), meditates upon and chants all the scriptures of the world.

ABSTRACT MEDITATIONS

32. Meditate on the effulgence in the sun, or the splendour in the moon, or the glory in the stars.

33. Meditate on the magnificence of the ocean and its infinite nature. Then compare the ocean to the infinite Brahman, and the waves, foams and icebergs to the various names and forms of the world. Identify yourself with the ocean. Become silent. Expand. Expand.

34. Meditate on the Himalayas. Imagine that the Ganges takes its origin in the icy regions of Gangotri, flows through Rishikesh, Haridwar, Banaras, and then enters the Bay of Bengal near Gangasagar. The Himalayas, the Ganges and the sea; these three thoughts only should occupy your mind. First take the mind to the icy regions of the Himalayas, then along the Ganges, and finally to the sea. Rotate the mind in this manner.*

*You may substitute any river of your own country that you know well.

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35. Gaze steadily on the formless air. Concentrate on the air. Meditate on the all-pervading nature of the air. This will lead to the realisation of the nameless and formless Brahman, the one, living Truth.

36. Watch the flow of breath. You will hear the sound "Soham", "So" during inhalation and "hum" during exhalation. Soham means "I am He". The breath is reminding you of your identity with the Supreme Soul. You are unconsciously repeating Soham 21,600 times daily at the rate of 15 Sohams per minute. Associate the ideas of Existence, Knowledge, Bliss, absolute Purity, Peace, Perfection, Love, etc., along with Soham. Negate the body while repeating the Mantra and identify yourself with the Atma or the Supreme Soul.

37. Meditate on Nirguna Brahman or the Absolute. Think that there is a living, universal Power which underlies all names and forms. Associate the attributes of infinity, eternity, immortality, existence-consciousness-bliss absolute. In due course the attributes will merge in pure Nirguna meditation.

EXPERIENCES IN MEDITATION

38. The feeling of rising up during meditation is a sign that you are going above body-consciousness.

39. When you practise concentration and meditation, you are bound to get various powers and Siddhis. Do not use these powers for gaining some material end. Do not misuse the powers. *You will get a hopeless downfall.*

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40. *Siddhis are obstacles in the path of Yoga. They are temptations.* They will prevent you from entering into Samadhi or reaching the goal. *Shun them ruthlessly* and march direct to the goal.

41. There is really no such thing as a miracle. When you know the cause, the miracle becomes an ordinary event.

42. During meditation you will get rapture, ecstasy, thrill.

43. When you get a flash of illumination, do not be frightened. It will be a new experience of immense joy.

44. Do not be unnecessarily alarmed when you go above body-consciousness. Do not stop your Sadhana. The Lord will take care of you and guide you. Be bold. Look not back. March on, hero!

45. A flash is a glimpse of truth. It is Ritambhara Prajna. This is not the whole experience. This is not the highest experience.

46. Reach the Bhuma or the Infinite. This is the acme or the final stage. You have reached the final destination. Meditation stops here.

47. You will hear various sorts of Anahat sounds, viz., conch, bell, flute, lute, Veena, Mridanga and drum sounds, thunder, etc.

48. You will see brilliant lights in the space between the two eye-brows. They are like pin points, or like the sun, the moon or the stars. You will have vision of unity.

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49. Sometimes you will behold coloured lights green, blue, red etc. They are due to the presence of different Tattwas at a particular time.

50. Prithvi or earth Tattwa has yellow light water Tattwa white light, fire Tattwa red light, air smoky light or green light, Akasa blue light. Ignore these lights and march forward.

51. Sometimes you will have vision of Rishis sages, tutelary deity, Nitya Siddhas, astral entities landscape, mountains, blue sky, beautiful gardens.

52. Sometimes you may float in the air. Your astral body may get detached from the physical body. You will move about in the astral world.

53. You may go to Brahma Loka, the realm of Brahma or Hiranyagarbha.

54. Those who have entered the first degree of meditation will have a light body, sweetness of voice beautiful complexion, clarity of mind and scanty urine and defaecation.

OBSTACLES IN MEDITATION

55. The chief obstacles in meditation are Laya (sleep), Vikshepa (tossing of mind), the rising of latent desires, lack of Brahmacharya, spiritual pride, laziness and disease.

56. Company of worldly people, over-work over-eating, self-assertive Rajasic nature, are the obstacles to meditation.

57. Conquer sleep through Pranayama, Asana and light diet.

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58. Remove Vikshepa through Pranayama, Japa, Upasana, Tratak, etc.

59. Destroy desires through dispassion, discrimination, study of books which treat of dispassion, enquiry, etc.

60. Shun the company of worldly persons who always talk on sexual matters, money and worldly things.

61. Observe moderation in diet. Obey the laws of health and hygiene.

62. Rasaswada is another obstacle in meditation. The aspirant tastes the bliss of the lower kind of Samadhi and thinks that he has attained the goal. This is Rasaswada. Rise above Rasaswada and strive to reach Nirvikalpa Samadhi.

QUESTIONS

1. What is Dhyana?
2. Why is Dhyana called an important Anga of Raja Yoga?
3. What is Saguna meditation? How to meditate on Lord Jesus?
4. How to meditate on Om?
5. Give some examples of abstract meditation.
6. What are the chief experiences in meditation?
7. What are the main obstacles in meditation?

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SAMADHI

WHAT IS SAMADHI?

1. Samadhi is superconscious state. It is union with God or the Supreme Being.

2. The state of Samadhi is beyond description. There is no means or language to give expression to it.

3. You will have to experience this yourself through direct, intuitive cognition. Can you *explain* the taste of sugarcandy?

4. The state of Samadhi is *all-bliss, joy* and *peace*. This much only can be said. One has to feel this oneself.

5. In Samadhi the meditator loses his individuality and becomes identical with the Supreme Self. Just as the camphor becomes identical with the fire, the meditator and the meditated become one.

6. Just as the river joins the ocean, the individual soul joins the Supreme Soul, the ocean of Absolute Consciousness.

7. This blissful divine experience arises when the ego and the mind are dissolved.

8. Samadhi is not like a stone-like inert state as many foolish persons imagine.

9. This is a magnificent experience of unity and oneness.

10. It is an experience wholly beyond the ordi of the senses.

11. The seer and the sight become one.

12. In the state of Samadhi the aspirant is no

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conscious of any external or internal objects. There is no thinking, hearing, smelling or seeing.

13. Samadhi is the property of every human being. It is your birthright.

AIDS TO SAMADHI

14. Faith, power of concentration of mind, memory for contemplation, celibacy and discernment (Prajna) are the means for the attainment of Samadhi.

15. God's grace alone can take you to the realms of transcendental experience or Nirvikalpa Samadhi.

OBSTACLES TO SAMADHI

16. Tossing of mind, sleep, cravings, carelessness, indecision, subtle Vasanas, disease, the happiness of Savikalpa Samadhi, doubt, spiritual pride, etc., are all obstacles to the attainment of Samadhi.

17. Do not mistake sleep for Samadhi. When a man returns from Samadhi, he has transcendental wisdom.

JADA* AND CHAITANYA† SAMADHI

18. The Samadhi of the Hatha Yogi who buries himself is Jada Samadhi. It is like deep sleep. There

*Jada is inert.

†Chaitanya is Conscious.

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is no transcendental, divine wisdom for him. The Samskaras are not burnt. He cannot have Moksha or final liberation.

19. In Chaitanya Samadhi there is perfect awareness. There is no rebirth. The Yogi attains liberation and divine wisdom.

SAVIKALPA SAMADHI

20. There are two kinds of Samadhi, viz., Savikalpa and Nirvikalpa.

21. Savikalpa Samadhi is also known as Samprajnata and Sabeeja Samadhi.

22. In Savikalpa Samadhi there is the Triputi or the triad: the knower, knowledge and the knowable.

23. Samprajnata or Savikalpa Samadhi is possible when there is Ekagrata or one-pointedness of mind.

24. There is only a partial inhibition of the mind.

25. The Samskaras or impressions are not burnt. Hence the name Sabeeja.

26. When the Yogi meditates on the Sattwic mind itself, devoid of Rajas and Tamas, he attains intense joy. So it is known as Saananda Samadhi or blissful Samadhi.

27. The Yogi feels "Aham Asmi" or "I am". So, it is called Asmita Samadhi.

NIRVIKALPA SAMADHI

28. Nirvikalpa Samadhi is a condition of perfect awareness.

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29. The knowledge and the knowable become one.

30. In Nirvikalpa Samadhi Yogi sees without eyes, tastes without tongue, hears without ears, smells without nose and touches without skin.

31. This is described as follows: The blind man pierced the pearl; the fingerless put a thread into it; the neckless wore it; and the tongueless praised it.

32. Nirvikalpa Samadhi is also known as Asamprajnata and Nirbeeja Samadhi.

33. There is complete inhibition of all mental functions. Hence it is called Asamprajnata Samadhi.

34. It can be attained only when there is perfect Nirodha or control of mind.

35. Here Samskaras* are burnt in toto. Hence the name Nirbeeja.

36. Nirvikalpa Samadhi alone can destroy rebirth.

37. But, a mere glimpse of Truth cannot free you from birth and death.

38. You will have to be perfectly established in Nirvikalpa Samadhi. Then alone will the seed of rebirth be burnt in toto.

39. When the Yogi has reached the highest stage of Nirvikalpa Samadhi, the Yoga-fire burns all the residue of his actions. He at once gets libe-

*Samskaras are seed-impressions of countless past experiences.

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ation in this very life. He attains immortality, the ighest or transcendental wisdom and eternal bliss.

40. The only Sadhana for attaining Nirvikalpa amadhi is Para Vairagya or supreme dispasion.

41. Here the Yogi completely disconnects himelf from Prakriti and its effects.

42. The mind, intellect and the senses entirely ease to function.

43. There is neither sound nor touch nor form here.

44. All afflictions, viz., ignorance, egoism, likes and dislikes, clinging to life mundane, are destroyed now.

45. The Gunas, having fulfilled their objects of enjoyment, entirely cease to act now.

46. The Yogi has attained Kaivalya, or supreme independence or freedom.

47. He has simultaneous knowledge or omniscience now.

48. The past and the future are bleded into the present. Everything is "now". Everything is "here".

49. The Yogi has transcended time and space.

50. All sorrows have ceased; all miseries have disappeared; the seeds of action are burnt; all doubts are dispelled. There is eternal freedom.

51. It is a state like the ocean without waves.

52. You now experience the exalted state of limitless joy and Immeasurable Peace.

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53. This Experience is Stupendous and Grand, Glorious.

QUESTIONS

1. What is Samadhi?
2. What are the forms of Savikalpa Samadhi? Define them separately.
3. What is Nirvikalpa Samadhi?
4. What are the experiences of the Yogi who has attained Nirvikalpa Samadhi?
5. What is the difference between Samprajnata and Asamprajnata Samadhi?
6. What is Jada Samadhi?
7. How can you attain success in Samadhi?
8. What are the obstacles to be removed?
9. What is the difference between sleep and Samadhi?

May you attain the Highest.

PEACE UNTO ALL BEINGS!

Om Shanti Shanti Shanti!

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Essence of Bhakti Yoga

(Sri Swami Sivananda)

BHAKTI MARGA

1. Salutations to Sri Rama Krishna Hari.

O Lord Krishna of Guruvayur,
O Panduranga Vittal of Pandarpur,
Lord Jagannatha of Puri,
O Badri Narayan of Badri,
O Lord Rama of Ayodhya,
O Lord Venkatesa of Tirupathi !
Salutations unto Thee.
O Lord Ranganatha of Srirangam,
O Padmanabha of Trivandrum,
O Dwarakesa of Muttra,
O Sri Rama of Bhadrachalam,
O Vatapatrasayi of Srivilliputhur,
O Varadaraja of Conjeevaram !
Adorations unto Thee.
O Govindaraja of Chidambaram,
O Banke Bihari of Brindaban,
O Lord Vishnu of Vaikuntha,
O Lord Krishna of Goloka,
O Lord Rama of Saketpuri !
Prostrations unto Thee.

2. Easy Way for Worship.

Life is complex nowadays ;
Struggle is keen :
Here is an easy way

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Of worshipping the Lord.
Consider your house
As a temple of the Lord ;
Or Brindaban or Ayodhya :
Your wife, children and others
The holy company of Bhaktas.
Consider every word you speak
As the Japa of Lord's name ;
And the praise of the Lord :
Every action as service of the Lord.
Your lying in the bed,
As prostrations before the Lord ;
Your daily walk and moving about
As perambulation of the Lord.
Consider the lights, that you burn,
In the evening
As waving lights to the Lord.
Consider sleep as Samadhi ;
Give the food as offering
To the Lord.
And then take it as His Prasad ;
You will attain happiness
Here and hereafter,
If you worship God in this way.
Life is short, Time is fleeting,
Start doiug it right now.

3. Forgive Me, O Lord !

O Bhaktapriya
O Expert Doctor
In curing the disease of births !

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I place my trust in Thee alone.
I appeal to Thee alone
To save me from death.
You can X—ray and operate ;
Do anything you like.
Forgive my misdeeds—
I spent my childhood uselessly ;
In youth I was proud and ignorant.
There is no limit to my desire ;
I do not know any Sadhana,
I have not done any Sadhana :
Make me Thy servant,
And give me peace of mind.
Forgive my sins,
Just as a mother forgives
Her dear children.
Leave me to Thy lotus feet.
At last I have come to Thy door,
Give me faith and devotion.
Give me light and wisdom ;
I am Thy disciple,
Suppliant to Thee,
Teach me.

4. Four kinds of Bhaktas.

Arta—the suffering,
Jijnasu—the seeker
For knowledge,
Artharthee—the self interested,
And Jnani—the wise,

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Are the four kinds of devotees.
Noble are all these ;
But of these, the wise is the best.

Draupadi
Was an Arta Bhaktaa ;
She was in distress :
She wanted clothing.

Nachiketas
Was a Jijnasu Bhakta ;
He was a seeker after truth.

Dhruva
Was an Artharthee Bhakta ;
He wanted Dominion.

Suka Dev
Was a Jnani Bhakta.

Prahlad had
Nishkama Bhakti
From the very beginning ;
He was the jewel
Among Bhaktas.

Dhruva became
A Nishkama Bhakta,
After he had vision of the Lord.

Develop Bhakti
In any way ;
Sakama Bhakti also
Will turn into Nishkama.

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BHAV IN BHAKTI

5. Bhakti Bhavas.

Jeya Deva and Gouranga.
Had Madhurya Bhava ;
The attitude of
Lover and beloved.
The Gopis had Sakhi Bhav,
They made Radha happy ;
They merged in Krishna
Through Radha.
Hanuman had Dasya Bhav—
The attitude of
Master and servant.
Arjuna and Guha.
Had Sakhya Bhav ;
The attitude of Friend.
Vasoda and Vishnu Chitta.
Had Vatsalya Bhav ;
Krishna was their darling.
Bhishma had Santa Bhav—
He had emotions under control,
Have any kind of Bhav,
That suits your temperament.
Develop it again and again—
The Bhav establishes,
True relationship
Between the Lord
And the devotee.

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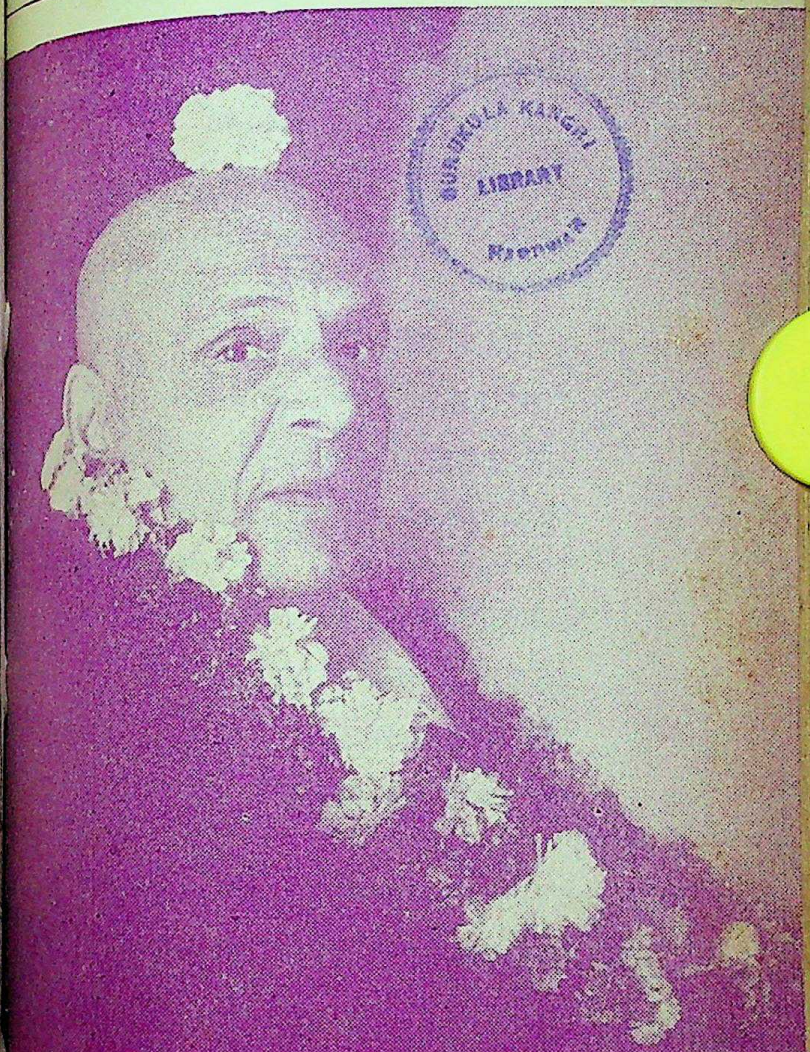

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(*Sri Swami Jnanananda Ananda Kutir*)

[१] निरवधिनिगमोक्ततत्त्वजालं
नरगणभव्यकरं सदा वदन्तम्
परजनहितकर्मदीक्षितं तं
परमगुरुं शिवमाश्रये मुनीन्द्रम्

[२] अवगतविविधागमार्थमारा-
दवनतभक्तजनैर्निषेव्यमाणम्
अवशजनशरण्यमाप्तकामं
शिवमभिवन्द्यमुनीन्द्रमाश्रयेऽहम्

[३] विशदगुणमुदारवाग्विलासं
वशगतसिद्धिचयं वशिप्रधानम्
अशरणजनपालनैकदीक्षं
विशयनिवारकमाश्रये शिवं तम्

[४] अपगतविषयाशमार्तिभाजां
विपदपनोदनतत्परं यतीन्द्रम्
उपचितमहसं शिवं जनाना-
मपचितिपात्रमजस्रमाश्रयेऽहम्

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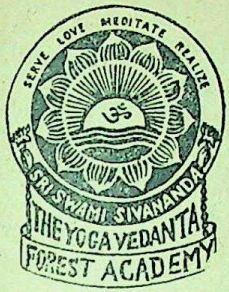

THE YOGA - VEDANTA
Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Practice of Brahmacharya

(Sri Swami Sivananda)

BRAHMACHARYA FOR HOUSEHOLDERS

Self-restraint and the Problem of over-population

Self-restraint and mastery over the sense-impulse have been the key-note of India's culture from the earliest period of her history. The soundness of India's moral foundation is the secret of her sustenance through many a stormy invasion of alien cultures. Restraint of sex-urge leads to the restraint of other impulses.

Rapid increases in our country's population and shortage of food, thereby involving collossal expenditure in importing food grains from foreign countries, have compelled the national leaders to launch a vigorous campaign for birth-control and planned parenthood. The press and documentary films as

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well as a few newly opened birth-control clinics a now advocating the necessity of restricting t growth of the population and many high-rank leaders and writers are over and again emphasis its inevitability if the nation is to survive.

The population of India, early in the eighteen century, was below 100 millions; then in the mid of the eighteenth century it rose up to 130 millio again by the middle of the nineteenth century t millions; and now, in less than a hundred years has been doubled, i.e. 360 millions. (The comi census may even give a larger figure.)

This prolific increase in population is found n only in India but more or less all over the wo even including many European countries baptised Malthus; as for example, Italy, where over-popu tion is a national problem. According to Lord Boy Orr, Nobel Laureate and former Director General the United Nations Food and Agricultural Organi tion, it is believed that the present population of th world, which is 1600 millions might rise to 3200 m lions by the end of the twentieth century.

How the population is to be checked?

How is the world to feed all these millions? spite of advanced agricultural methods and rec mation of waste land, it has been impossible to ke up food production with the increase of popula Hence, the growth of population has to be restri ed, if there is to be no lowering of living-standa mass-starvation, famine and consequent degrada

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of morality. Special agencies of the United Nations are now busy in finding out a long-term-solution. The U.N. Population Commission (It is extremely doubtful if it has a member gifted with spiritual insight) is now at work, assisted by the Economic Council for Asia and the Far East.

No doubt, in principle, it is right that the population has to be restricted. But how? Naturally through the advanced means of planned parenthood. What do we mean by this? Raj Kumari Amrit Kaur, Health Minister of India, answers: "I need hardly say that our educated class thinks mainly in terms of city-dwellers and also mainly in terms of educated men and women. There are also, perhaps, amongst the poorer classes whom our social workers can reach in cities, where their organisations are working. But they also invariably think of birth control by the artificial methods of contraceptives which have taken a firm hold of people in countries of the West. I am totally unable to reconcile myself to this view." Indeed the unanimous answer as to how to plan parenthood has been the usage of contraceptives. It is a pity that most of our learned leaders, with very few exception as Amrit Kaur, should stoop so low in aping the West with complete disregard and abominal ignorance of their own heritage.

The Vedic preceptors strictly enjoined on the students unbroken celibacy, and when they completed their studies and advised to get married, it was not for the sake of physical pleasure, but for the sake of progeny. Self-restraint gave them moral

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strength and spiritual vision. Through self-restraint they achieved ethical perfection and improved their intellect.

Indeed, there is no safer and better solution for the restriction of population than self-restraint. No number of birth-control clinics and no amount of contraceptive propaganda can take a root in these masses of India, whose traditional background has been ever soaked in spirituality. No method, other than self-restraint, can be morally and spiritually successful either in India or anywhere else in the world.

In India it was Mahatma Gandhi, who for the first time organized stubborn opposition against the usage of contraceptives for the family planning, as artificial methods gave free latitude to the married and even encouraged the unmarried to embrace the path of self-indulgence with vulgar impunity. Gandhi ji said, "If the rural population practised moral restraint they could limit the size of their families better than through the use of contraceptives. Artificial methods are like putting a premium to vice. The remedy will be worse than the disease."

No sooner than Mahatmaji had said that, when many distinguished leaders, doctors, lawyers and educationalists (even some of his foremost disciples whom I cannot name here for obvious reasons) rose to contradict him saying: "Restraint of the natural impulse in men and women would lead to serious consequences, there will be mass neurosis, that zest for living and mental faculties would ebb away, that

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life would become drab and dull, and so on and so forth" All these charges were baseless and were but a confession of lasciviousness of the crusaders against self-restraint, meant in a real sense of the term, has been adequately proved by distinguished scientists and doctors, besides by numerous scriptures belonging to all faiths, To quote a few of such noteworthy remarks, let us choose them from the Western spokesman to whom the hovering spirit of Malthus has been too well-known and in whom (mark the height of apery) our educated intelligentsia are prone to believe much more than in their own scripture.

Continence not Harmful

Sir Lionel Beale, Professor of the Royal College in London, says: "Sexual abstinence has never yet hurt any man. Virginity is not too hard to observe, provided that it is the physical expression of a certain rate of mind."

Professor Csterbu concurs with Beale by saying: "The sexual instinct is not so blindly all-powerful that it cannot be controlled and even subjugated entirely by moral strength and reason. He must know that robust health, ever-renewed vigour will be the reward of this voluntary service."

Sir Andrew Clark also agrees that "Continence does not harm; it does not hinder developments, it increases energy and perception."

That continence is a fitting remedy for birth-control has been emphasised by the noted American

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Communist, Joseph H.J. Spenglar. He says, "Moral restraint offers a salutary solution to the problem of over-population."

Gandhiji answered his critics through the example of his personal life. In his autobiography, written in the "Twenties" he says: "I took the vow of Brahmacharya in 1906, I launched forth with faith in the sustaining power of God. The more or less practice of self-control has been going on since."

Gandhiji was a man of experience, and whatever he spoke was from his experience only. His was not an arm-chair philosophy. He emphasised that continence was the prime qualification for success in all achievements in every walk of life: "I hold that a life of perfect continence in thought, speech and action is ncessarily meant for reaching spiritual perfection. Brahmacharya means perfect control over all the sense-organs. For the perfect Brahmachary nothing is impossible.

Though it is quite obvious that strict celibacy as emphasised by Bhishma, Hanuman and Lakshmana in the scriptures, is not possible for the masses, but it is essential for their physical, moral and spiritual growth. They should have a well-restrained and sacred marital relationship. Bernard Shaw, a highly intellectual and a profound spiritual personality, but an atheist and a non-believer in organised religions as accepted by the majority of the masses voiced the universally accepted truth; "Unless we restrain desire we destroy ourselves."

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Not satisfied about prospects of self-restraint as an effective means in restricting the growth of population, the epicureans protested that though self-restraint as an ideal was laudable it certainly did not give a solution to birth-control, as even a single break in one's continence inside a year did not guarantee (as though their virtuousness confirmed it) an escape from conception. The householders can personally verify this and themselves arrive at the conclusion. Indeed, we have every reason to believe that a clean, regulated and disciplined household life could, to a very large extent, solve the problem of over population. There is no doubt about it.

The Danger of Artificial Means

"In my opinion, we can give an impetus to birth-control in our country by ways and means which ought to come instinctively to us if we are true to the best traditions of our civilization. Perhaps, in no country in the world has continence been advocated with such emphasis as in India by all our saints and sages. Self-restraint, therefore, on the part of both men and women, and particularly on the part of men, must be first weapon in our armoury if we are to battle successfully against over-production of our humanity. Artificial methods seem to the average man to be easy of attainment and hence they are advocated by all and sundry. I look up to this as a danger-signal because it is always the straight and narrow way that leads up to salvation. Man will be man in no argument, in my opinion in helping him to give way to the animal pas-

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sion within him." (Harijan) Rajkumari Amrit Kaur thus represented the real sentiment of the majority of the masses of our country.

The women of India have a great role to play in thwarting the onslaught of materialism. Through the ages, it is they who have presreved the spiritual character of our society, their natural instincts being religious. It is ignoble that they should subscribe to the philosophy of the modern apostates. Mahatmaji wrote over a decade ago, "In my opinion it is an insult to the fair sex to put up her case in support of birth-control by artificial methods. I have little doubt that the vast majority of women will reject them as inconsistent with their dignity."

It is high time now the leaders of our country should be aware of the dangerous and ignominious consequences of birth-control through artificial means and Launch a country-wide campaign particularly in the villages, (for the real India is found in her villages) propagating the gospel of self-restraint, abolition of early marriages and a clean and healthy living. The nation is fortunate in having Amrit Kaur as its Health Minister who, though miserably outnumbered by the votaries of contraceptives, has again emphasised: "Artificial methods are wholly impractical in our country because of the ignorance of our people, the lack of scientific medical aid available to them and also because of their high cost. I challenge the statement myself that birth-control by the artificial means of contraceptives has proved a success either physically, mentally or morally for

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the people of the West who have practised it over a number of years.

On the other hand, it has contributed in no small measure to a lowering of standards of morality and to a disregard by both men and women of the fundamental responsibility given to human kind for procreation. While birth-control is essential for India to restrict its growing population, and the more I live and the more I serve the cause of health and the closer contacts I have with the sick and suffering humanity, both in the town and the hamlet, the more convinced I become that it will be a fatal step for our country to resort to these (artificial) methods. (Harijan)

It must be noted, however, that self-restraint cannot succeed unless the individual acquires a spiritual outlook of life and possesses the integrity of purpose. Fundamentally, self-restraint is the only solution not only for restricting over-population, but for raising the standard of living and moral spiritual growth of the Nation. It is the duty of India to prove to the world the undoubtable victory of self-restraint with herself as the example.

Birth Control

Mahatma Gandhiji writes as follows in 'Harijan':

There is nothing in our society today which could conduce to self-control. Our very up-bringing is against it. The primary concern of parents is to marry their children anyhow so that they may breed

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like rabbits. If they are girls, they are married at as early an age as they conveniently can be; irrespective of their moral welfare. The marriage ceremony is one long drawn-out agony of feasting and frivolity. The householder's life is in keeping with the past life. It is a prolongation of self-indulgence. Holidays and social enjoyments are so arranged as to allow one the greatest latitude for sensuous living. The literature that is almost thurst on one generally panders to the animal passion. The most modern literature almost teaches that indulgence in it is a duty and total abstinence a sin.

Is it any wonder if control of the sexual appetite has become difficult if not almost impossible? If then birth-control through self-restraint is the most desirable and sensible, and totally harmless method we must change the social ideal and environment. The only way to bring about the desired end is for individuals, who believe in the method of self-control, to make the beginning themselves and with unquenchable faith to affect their surroundings. For them the conception of marriage I discussed last week has, it seems to me, the greatest significance. A proper grasp of it means a complete mental revolution. It is not meant merely for a few select individuals. It is presented as the law of human species. Its breach reduces the status of human beings and brings swift punishment in the shape of multiplicity of unwanted children, a train of ever-increasing diseases, and disruption of man as moral being responsible to his Maker. Birth-control by contraceptives, no doubt regulates, to a certain extent, the

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number of new-comers and enables a person of moderate means to keep the wolf from the door. But the moral harm it does to the individual and society is incalculable. For one thing, the outlook upon life for those who satisfy the sexual appetite for the sake of it is wholly changed. Marriage ceases to be a sacrament for them. It means a revaluation of the social ideals hitherto prized as a precious treasure.. No doubt this argument will make little appeal to those who regard the old ideals about marriage as a superstition. My argument is only addressed to those who regard marriage as a sacrament and woman not as an instrument of animal pleasure but as mother of man and trustee of the virtue of her progeny.

My experience of self-control by fellow workers and myself confirms me in the view presented here. It assumes overwhelming force from the discovery in a vivid light of the ancient conception of marriage. For me *Brahmacharya* in married life now assumes its natural and inevitable position and becomes as simple as the fact of marriage itself. Any other method of birth-control seems useless and unthinkable. On the idea that the only and the grand function of the sexual organ is generation, possesses men and women, union for any other purposes they will hold as criminal waste of the vital fluid and consequent excitement caused to man and woman as an equally criminal waste of precious energy. It is now easy to understand why the scientists of old have placed such great value upon the vital fluid and why they have insisted upon its strong transmutation into

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the highest form of energy for the benefit of society. They boldly declare that one who has acquired a perfect control over the sexual energy strengthens the whole being, physical, mental and spiritual and attains powers unattainable by any other means.

Let not the reader be disturbed by the absence of many or even any living specimen of such giant Brahmacharis. The Brahmacharis we see about today are very incomplete specimens. At best they are aspirants who have acquired control over their bodies but not their minds. They have not become proof against temptation. This is not because Brahmacharya is so difficult of attainment. Social environment is against them, and the majority of those who are making an honest effort unknowingly isolate the control of the animal passion from all other passions, whereas the effort to be successfull must include control over all passions to which man is a prey. Whilst Brahmacharya is not impossible of attainment by the average man and woman, it must not be supposed that requires less effort than that required by an average student who has set his heart upon becoming a master of any one of the sciences.

Attainment of Brahmacharya, in the sense here means mastery of the Science of Life.

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Essence of Bhakti Yoga

(Sri Swami Sivananda)

Take Pity on Me, O Lord.

O Gopi Vallabha,
O Radha Vallabha,
O Sita Vallabha,
O Varada, O Dayakara,
O Anatha Rakshaka,
O Apat Bandhava.
O Sesha Sayin,
O Jagannivasa,
Prostrations unto Thee !
Glory, glory to Krishna—
The Light of the Yadu's race,
The son of Devaki,
Salutations unto Thee.
I am really forlorn ;
Thou art merciful by nature :
Take pity on me, my Lord—
Let me have unflinching devotion to Thee,
Let me be unto my hundred births
Be with Thee only ;
Serving Thy will alone
Let me not hear any story,
Other than Thy glorious deeds :
Let me not be born
In any of my future births,
As one deprived
Of Thy worship and service.

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FEELING OF SEPARATION
Viraha Agni.

The whole world is sleeping,
I sit awake, O Lord,
Have mercy on me,

I am sleepless :
When shall I meet Thee ?
When shall the hour of joy come ?
My eyes ache for Thy vision ;
I am restless, O Lord :
My heart ache will cease,
Only after meeting Thee.
One hour seems one year.
I am waiting to meet Thee.
Do not be cruel, my Lord,
My heart is burning.
Owing to pang of separation,
My body is emaciated,
My appetite is gone,
I am like a fish
Out of water.
Thy name is on my lips,
Thy name is sweet ;
I am like the *Chatak*,
That cries for the clouds :
Allay my anguish of heart.
Remove my heart-burning ;
Extinguish my Viraha-Agni :
Meet Thou soon !
My Prananath !

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Viraha.

O Red coral mouthed,
O Primeval Light ;
O ocean-born Nectar,
That comes to destroy birth :
O Diamond of the first water,
The Essence of the Vedas four—
The priceless gem,
O Lord of Vaikuntha !
How shall I remain
Separate from Thee ?
My eyes are ever tearful ;
Come, stand before me :
My soul drops,
I sigh and sob,
I am much afflicted,
My heart melts.
By the fire of Viraha.
I cry in the mid hour of the night ;
I am sleepless :
My appetite is gone,
I am pining, O Lord,
Delay not a minute :
Come, come, my beloved,
Thou art without mercy.
What shall I do ?
Desirous of seeing Thee
I faint ;
Looking heavenward,
I do weep and pray ;

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How long shall I remain
Separate from thee ?
I cast expectant eyes
On all sides ;
I bend and shrink in shame :
How long shall I thus remain
And cry bitterly ?

Show thy form

O Lion ! That come roaring,
Splitting the pillar,
To tear Hiranya
And protect Prahlad.
O Vamana who scaled
The three worlds ;
O Rama ! who conquered Lanka :
O Hero ! who lifted
The Govardhana Hill—
O Great Vishnu !
Direct Thy gracious look on me,—
My heart is filled with Thy love,
I cast my eyes on all sides ;
My eyes desire to behold Thee,
In bodily form with four hands ;
When shall I behold Thee ?
My mouth has become dry ;
I shrink and waste
With heavy sorrow.
Thou art merciless—
And showerest Thyself not ;
I cannot spear out my heart,

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Take me into Thy presence ;
Let me stand beneath
Thy lotus feet ;
I cannot wait any longer :
Come quick, show Thy form.

PRAYER TO LORD KRISHNA

Sri Krishna's form.

O Lord of Brindaban,
Enchanting is Thy form ;
Thy complexion is blue,
Thou art sea-coloured,
Thy eyes are lotus-like.
On Thy bosom
Is the Vaijayanti wreath ;
The flute on Thy coral lips
Is enchanting.
Kireetam on Thy head
Is effulgent ;
Srivatsa and Kaustubha
Are sparkling :
Vanamala is beautiful.
The trinklets in Thy feet
Sound very sweet ;
Makara Kundal on Thy ears
Are sparkling.
Pitambar is shining ;
Keyura is radiant :
Thy pose with crossed legs
Is alluring.

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Deliver Me, O Krishna.

I bow to Sri Krishna ;
I am devoted to Sri Krishna :
I am dedicated to Krishna.
I am a disciple of Sri Krishna.

O Krishna—Heart of Radha—
Devaki is Thy mother,
Vasudeva is Thy father,
Arjuna is Thy friend,
Brahma is Thy son ;
Rukmini is Thy consort,
Devas are Thy servants,
The Vedas are Thy songsters,
This world is Thy Vision,
Salvation is Thy Grace :
I do not know what else Thou art ?
Thou art Purushottama :
Thou art weilder of disc,
Thou art slayer of Madhu-Kaitabha,

Thou art destroyer of Kamsa :
Thou art preceptor of Uddhava,
Thou art holder of Saranga,
Thou art bestower of Moksha.

O Ananta O Janardana,
O Vasudeva, O Damodara,
O Trivikrama, O Rishikesh !
Absolve me from all sins ;
Deliver me quickly
From this ocean of Samsara !

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Wipe My Tears.

O Flute-bearer,
My heart yearns for Thee ;
It is filled with Love :
No one knows my anguish.
With tears, I nourish
The creeper of Prem ;
I have dedicated myself
To Thee, O Lord of Radha.
The sharp arrow of Thy love.
Has pierced my heart ;
Quench the fire :
Come quickly to meet me.
You have entwined my soul ;
I am steeped in the decoction of Thy love.
Remove my heart-ache
Wipe my tears, my Lord,
And dwell in my heart.
I await Thy arrival, O Lord,
Every second, every minute,
Come Thou, and meet me early.
My heart is afflicted ;
Fulfil my desire, O Lord !
You only know my heart ;
To whom shall I reveal
The secrets of my heart ?

23. Krishna Tattwa.

Sri Krishna is
Para Brahman Himself ;
He is the Supreme Lord.

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He is the Indweller
Of our hearts.

He is Existence Absolute,
Knowledge Absolute,

Bliss Absolute.
He is the Soul of this world ;
He is the Supreme Self.

From whom is born
This mysterious universe ;
By whom alone it is upheld,
In whom it is dissolved :
He is Lila Purushottama.

He is Yogeshwar,
He is Prema Murti ;
He is the Supreme Tattwa,
He is the Lord of Beauty :
He is the Lord of Death.

He is Immanent,
He is transcendental.

He has Chinmaya body ;
He has Anandamaya body :
He is Rasa.

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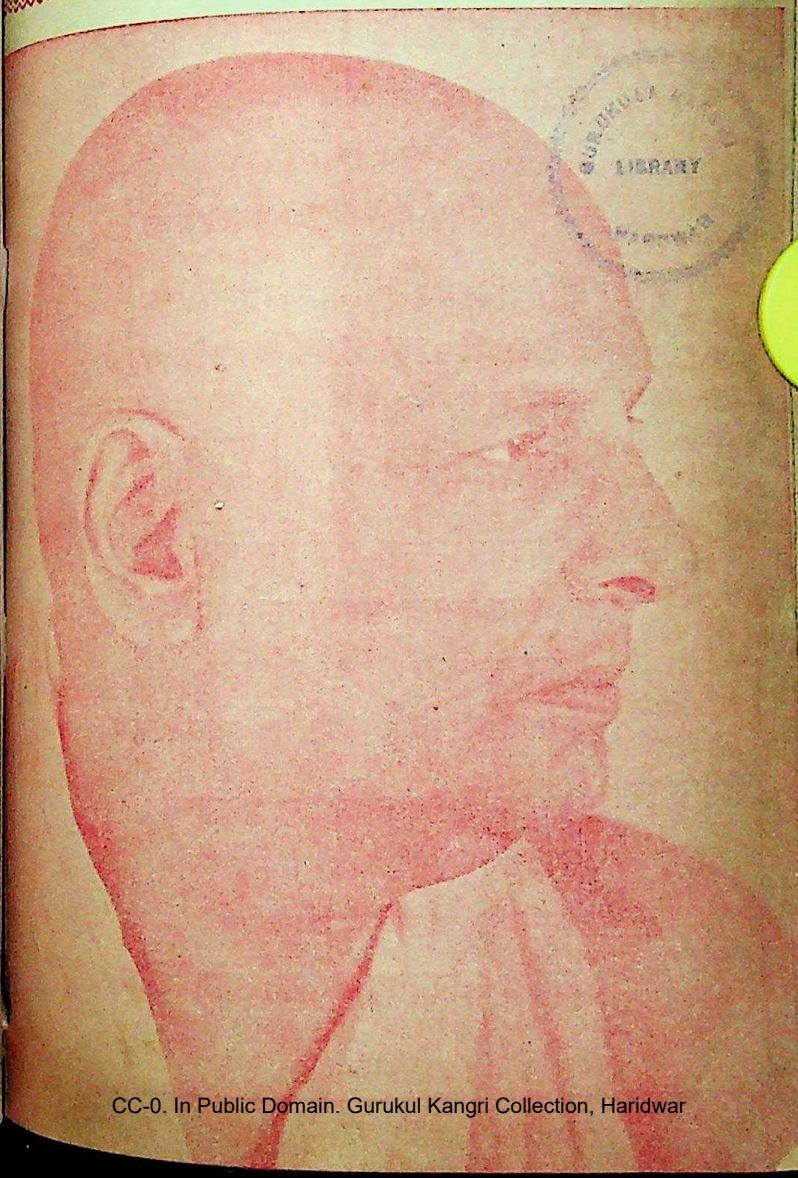

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

[१] विहितविविधकृत्यं विश्वभव्याय नित्यं
महितगुणनिधानं भव्यदिव्याभिधानम्
अहितरहितमीड्यं पण्डितैश्शिष्यरत्नै-
स्सहितमृषिवरेण्यं श्रीशिवानन्दमीडे

[२] अशिवभिदमजस्रं प्राणिनामाश्रितानां
वशिवरमभिवन्द्यं दीनलोकावलम्बम्
दिशि दिशि जनवृन्दैर्गीयमानापदानं
निशितमतिमुपासे श्रीशिवं तापसेन्द्रम्

[३] अनुपदमधुरोक्त्या सज्जनान् प्रीणयन्तं
मनुजगणहितार्थं सर्वदा कर्मनिष्ठम्
अनुदिनमभिनन्द्यानेककार्यप्रसक्तं
विनुतमखिललोकैः श्रीशिवं भावयेऽहम्

[४] भवजलनिधिपारं मानुषान् प्रापयन्तं
भवपदमनुवेलं चिन्तयन्तं नितान्तम्
अवनतबहुभक्तैरावृतं योगिवर्यं
शिवमविकलभक्त्या सन्ततं भावयेऽहम्

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स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Essence of Principal Upanishads

(Sri Swami Sivananda)

PRASNOPANISHAD

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः । स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्योऽरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ।

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Om. O gods! may we, with our ears, hear, what is auspicious; O ye, fit to be worshipped! may we, with our eyes, see what is auspicious. May we enjoy the life allotted to us by the gods, offering our praise with our bodies strong of limb. May Indra, the powerful, the ancient of fame, vouchsafe us prosperity. May He, the nourisher and the possessor of all wealth, give us what is well for us. May the Lord of swift motion be propitious to us, and may the protector of the great ones protect us, too.

Om Peace ! Peace !! Peace !!!

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INTRODUCTION

596. Six seekers of Brahman go to a sage called Pippalada and put him six questions. These questions and answers form the substance of this Upanishad.

597. Prana or the life principle, and Rayi or matter, were first created by the Lord.

598. Prana acts on Rayi. Various forms are manifested.

599. It is the intermingling of these two that gives rise to the world of diverse forms.

600. The one is active, positive and is the male principle; the other is passive, negative and is the female principle.

601. Prana belongs to the conscious side of creation, while Rayi or matter belongs to the form side of creation.

602. Matter is the universal form. Prana is life or consumer.

603. The body is upheld by the Prana or life principle.

604. Prajapati was desirous of offspring. From this desire a pair sprang forth, viz., matter or the universal form and Prana, life, or consumer.

605. As life and matter, Prajapati is, gradually, the sun and the moon, the year in its two halves, day and night.

606. Prana, Aditya (sun), day, Amurta (form

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less), life, spirit, northern path, invisibility, belong to the life side.

607. Rayi, the moon, the night, Murta (with form), matter, southern path, visibility, belong to the matter side.

608. The second question refers to the Devas who support man and enlighten the senses and the constituents of the body.

609. The third question refers to the nature and origin the Prana.

610 The fourth question refers to sleep and dream.

611. The fifth question refers to Prana and OM

612. The sixth question refers to the Purusha of sixteen Kalas or parts.

613. Sukesa, Satyakama, Gargya, Kausalya, Bhargawa, Kabandhi, all these devoted to Brahman and centered in Brahman, seeking the highest Brahman, approached the revered Pippalada with offering (samit) in their hands, thinking that he would explain all to them.

614. Knowledge of Brahman can be acquired by men who have observed celibacy, performed Tapas and lived with the preceptor.

615. Then Pippalada said to the aspirant: "Stay here for one year with austerity, celibacy and faith. Then you may ask questions as you please, and if I know them I will surely explain all to you".

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PREPARATION OF THE VESSEL

616. The subtle truths of Vedanta cannot be grasped by the gross and impure mind. The mind should be rendered pure, subtle and sharp. Then alone will it be fit to practise cencentration and meditation and comprehend the subtle truths of the Upanishads.

617. Service to the Guru or preceptor with faith and devotion purifies the mind quickly. This is the most powerful purifying agent.

618. The spiritual teacher knows through his inner vision the mental state of the aspirants, the degree of their evolution, their defects and weaknesses, etc.

619. Tapas and celibacy contribute to the purification of the mind.

620. The teacher actually sees their astral and causal bodies through the inner eye of wisdom.

621. The seer Pippalada found out through his inner vision that there were still impurities in their minds and so he asked them to stay with him for one year practising Tapas, celibacy and faith.

LIFE AND MATTER

622. Life has no beginning. The world is not created. It is simply projected by God.

623. Then Katyayana Kabandi approached Pippalada and asked; "Venerable master, whence are these creatures born?"

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624. He replied: Prajapati (the Lord of creatures) was desirous of offspring. He performed penance (thought) and having performed he created a pair-matter (rayi) and life (Prana), food and eater, thinking that these together would produce creatures for him in many ways.

625. Tapas is penance. Here it means reflection as to how and what are to be created.

626. Prana is energy. Rayi is matter. Prana and Rayi are male and female. Prana and matter are the couple.

627. Prajapati created a couple necessary for creation: the moon that is food and Prana (fire, sun) i.e., the eater.

628. He thought that Agni (sun) and the moon (i.e., the eater and the food) would create various creatures, and so he created the sun and the moon.

629. Through the influence of the moon only the delicious Soma or the Rasa of the earth which nourishes plants and herbs is produced. The Sun is the fire that consumes the Rasa.

630. This life is sustained by food (Annam) and air (Prana).

631. The sun is verily life and the moon the matter; all this having form and without form is found. Therefore form is indeed food.

632. Murtam means with form; gross (solid, liquid and fiery objects).

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633. Amurta means without form; subtle, (ai ether).

634. The sun is energy. The moon is matter.

635. All this that has body (form) and th has no body (formless, subtle) is matter. Therefo body (form) indeed is matter.

636. The sun is Prana, the eater, the fire; t moon is the food. The eater and the food are rea one. They are aspects of the Lord of creatures.

THE GLORIOUS SUN

637. The sun is the centre of energy. It therefore identical with the Prana.

638. Now, the sun rising goes towards the ea By that he bathes in his rays all Pranas in the ea When he lights up the southern, the western, t northern quarters, the nadir, the zenith, the interm diate quarters, and all, by that takes up into h rays all creatures.

639. The sun bathes all living beings with h light, makes them one with his own self.

640. Wherever there is life, wherever there energy, it is due to the influence of the sun.

641. The sun is the greatest inexhaustible p werhouse on earth. He supports by his rays all li in all directions.

542. This is the (Vaisvanara) the sum-total all living beings, assuming all forms, life and d who rises every day.

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643. The sun illumines the whole world. He is the centre of force and energy. He is the source of life and activity. Therefore he is the Lord of creatures. He is connected with the activities of all men. He is indeed the life of the world.

644. Assuming all forms, resplendent, omniscient, the highest goal, the one light, the heat-giver, with thousand rays, existing in hundred forms, life of all creatures, this sun rises.

645. The year is indeed Prajapati, the Lord of the creation. There are two paths, southern and northern. Those who follow the path of Karma alone, by the performance of sacrificial and pious acts, obtain only the world of the moon and certainly return again.

646. Ishta is the daily performance of Agnihotra, penance, feeding of the guests.

647. Purta is digging of wells, tanks etc. for the public, building temples, hospitals, choultries, giving food to the poor and the hungry, laying out public gardens, etc.

648. But those who have sought the Atman by penance, faith, and knowledge, gain by the northern route the sun (Brahma-loka). This is the home of all lives, the immortal, fearless, the highest goal.

649. They go along the path of Devayana, the path of the gods, to the world of the sun and from there go to Brahma-loka. They merge in Brahman at the end of the cycle. This is Krama-Mukti or gradual liberation.

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650. Those who have attained Brahmaloka do not return to this world. They do not take rebirth as followers of mere Karma do.

651. Having five feet (the five seasons), the father, having twelve forms (twelve months), the giver of rain, they (sages) say, he is seated in a plane higher than heaven. Others call him all-wise upon whom, like a chariot (drawn by seven horses) with seven wheels and seven spokes, the whole world is founded.

652. The sun is nothing but the year or time. The sun is the maker or measurer of time.

653. The sun by pervading all beings with his light, makes them one with his own self.

654. The sun is called father, because he is the creator of all, he sustains all life, and all life proceed from him only.

655. The seven rays or colours of the sun are the seven horses of the sun. Half years, seasons, months, half-months, days, nights and Muhurtas are also the seven horses of the sun.

656. The six spokes are the seasons.

657. The month is Prajapati (the Lord of creation), its dark half is indeed the food, its bright half the Prana. Therefore these Rishis perform sacrifices in the bright half, the others in the dark half.

658. The month also is in nature of a pair. One portion, that is the dark half is food, i.e., matter or

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moon. The other half, i.e., the bright fortnight, is the sun, the earth, the fire or Prana.

659. Night is daily Pralaya.

660. Day and night are Prajapati. The day is the Prana and the night indeed is food. Those who unite in love by day waste their Prana, those who unite in love by night are considered verily as Brahmacharins.

661. Food indeed is Prajapati; from that indeed proceeds semen; from these all creatures are born.

662. Thus therefore those who observed this rule of Prajapati produce a pair. To them alone is this Brahmaloka in whom penance, celibacy and truth abide.

663. That pure Brahmaloka belongs to them only in whom there is no deceit, falsehood or dissimulation.

664. Fraud, crookedness, falsehood and dissimulation taint the heart. They are obstacles in the spiritual path. They should be eradicated by cultivating the opposite, positive virtues, such as honesty, straightforwardness and truth.

PRANA: GREATER THAN SENSES

665. Then Bhargava, son of Vidarbha questioned Pippalada. "O Bhagavan, how many Devas support the creation? Which of them enlighten that? Who, again, is, amongst them, the greatest?

666. The second question deals with the powers, glory and splendour of Prana. It is the Prana that

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supports the microcosm and is, thus, the best of

667. He replied: Those Devas verily are t ether, wind, fire, water, speech, mind, eye and t ear. They, manifesting their glory, disputed amo each other and said, "We hold together and supp this body.

668. Prana, the greatest, said to them: "Be n lost in delusion. Do not entertain this foolish pri I alone, dividing myself five-fold, support this bo and keep it."

669. Breathing and thought are expressio of Prana only. Prana is the most important fund mental principle in the body and Nature. Therefo Prana is called Brahma. The individual Prana is part of the universal Prana or cosmic energy.

670. They did not believe. The principle Pra from indignation, seemed to go out of the body, as were, from above. When the Prana ascended, all th others (senses) immediately ascended, too; and wh it remained all others remained, too; just as the bee go out when their queen goes out and return wh she returns; so mind, speech, eye, ear, and the re being pleased, praised Prana.

PRANA: THE PRIME MOVER

671. Thus life, as fire, burns; as the sun shines; as Parjanya it rains; as Maghavan (Indr it rules; it is the wind; it is the earth, moon, De what has form, what is formless and what is immo tal.

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672. Prana is the Amrita which is the basis or stay of all Devas.

673. Like spokes in the nave of a wheel, so all is centred in Prana, the verses of the Rigveda, Samaveda, sacrifices, Kshtriyas and the Brahmins.

PRAYER TO PRANA

674. As Prajapati, Lord of creatures, thou (Prana) movest about in the womb; Thou indeed art born afterwards. To thee, O Prana, who dwelleth together with the other Pranas (senses), these creatures offer oblation.

675. Prana moves in the womb. In the womb it causes the quickening of the foetus. It expels the child from the womb, when grown.

676. Prana is born as a child. Prana is both father and mother. It is Prajapati, universal life.

677. The senses carry the impressions of their respective objects for nourishing and sustaining the life in the body. These are the offerings to Prana, the Lord of the senses.

678. Prana is the eater. All is food for Prana.

679. O, Prana, thou art the best carrier to the gods, the first oblation to the forefathers. Thou are the active principle of the senses which are the essence of the body.

680. This life, as fire, burns. Prana burns as fire.

681. Prana is the active principle that supports the senses and the body. The limbs and organs will

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be emaciated and dried up if there is no Prana. S
Prana is the essence or sap of all the senses a
the body.

682. O, Prana, thou art Indra, thou art Rud
by prowess, thou art the protector, thou movest
the sky, thou art the sun, the Lord of all lights.

683. When thou showerest down rain, then, O
Prana, these creatures of thine sit delighted, hopi
there will be food as they desire.

684. O, Prana, thou art a Vratya (eternally
pure); thou art the fire Ekarshi, the consumer o
everything, the good Lord of the world. We are th
givers of oblations, O, Matariswan, thou art our fa
ther.

685. Make propitious that body of thine which
abides in speech, in the ear, in the eye and also which
pervades the mind; do not go out.

686. All this is within the control of Prana, as
also all that is in the third heaven. Protect us like
a mother. Give us prosperity and wisdom.

THE MYSTERY OF LIFE

687. Then Kausalya, son of Aswala, questioned Pippalada: "O, Bhagavan, where is this Prana born? How does it come into the body? How does it abide after it has divided itself? How does it go out? How does it support what is without, and all within the body?

688. Pippalada replied: "You ask questions about transcendental matters. I will explain to thee because you are a great enquirer of Brahman.

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689. This Prana is born of the Atman. As is this shadow in the man, so is this Prana in the Atman. By the action of the mind this enters into the body.

690. The act of the mind is the thought-power willing or wishing. By the act of the mind means, by the good or evil deeds, which are the work of the mind.

FUNCTIONS OF PRANA

691. As a king commands his officers, saying to them, "Reside in and govern these or those villages", so does this Prana dispose the other Pranas each for their separate work.

692. The Apana dwells in the organs of excretion and generation; the Prana itself abides in the eye, ear, mouth, and nose. In the middle is Samana. It distributes the food supplied equally and the seven flames proceed from it.

693. Apana dwells in the anus and the generative organs. It does excretion. Prana does the sensory life function. It dwells in the eye, the ears, etc. Samana dwells in the navel. It does the digestive function. Vyana does the circulation of blood. It is all-pervading. Udana helps swallowing of food and drink. It takes the Jiva to Brahman during deep sleep. It takes the Jiva out of the body during death and conducts him to the other world. It abides in the throat.

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694. This Atman is in the heart. There are a hundred and one nerve-currents (Nadis). Each of these has a hundred branches; again each of these has seventy-two thousand sub-branches. In these the Vyana moves.

695. Again, through one nerve, the Udana, ascending, leads us upwards to the virtuous worlds by good work, to the sinful world by sin and to the world of men by virtue and sin combined.

696. The sun verily is the external Prana. He rises favouring the Prana in the eyes. The goddess of the earth attracts (controls) the Apana downwards. The Akasa (ether) between the sun and the earth is Samana. The wind is Vyana.

697. The external fire indeed is Udana. Therefore, he whose fire has gone out enters another body with his senses absorbed in the mind.

698. Whatever his thought at the time of death, with that he attains Prana and the Prana, united with Udana, together with the Jivatma, leads on to the world thought of.

699. The learned man who knows thus—his offspring does not perish, and he becomes immortal.

700. He who knows the origin, the entry, the seat, the five-fold distribution of Prana and its internal state in the body, obtains immortality,—yes, attains immortality.

DREAM AND DEEP SLEEP

701. Then Gargya, the grandson of Surya, questioned Pippalada: "O Bhagavan, what are they that

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sleep in man; what again are they that awake in him. Which is the Deva who sees dreams? Whose is this happiness? On what do all these depend?

702. "What organs sleep in the body or cease functioning when man is sleeping? What are awake therein, i.e., perform their functions?"

703. Pippalada replied O Gargya, just as the rays of the sun, when setting, become one in that disc of light and come forth again when the sun rises again, so also all these become one in the highest Deva the mind. Therefore, at that time, one does not hear, see, smell, taste or feel; does not speak, or take, or enjoy, or evacuate, or move. They say, "He sleeps".

704. All the organs (or senses) are dormant in the mind during deep sleep. They become one with the mind.

705. The fire of Prana alone is awake in the city (body). The Apana is the Garhapatya fire. The Vyana is the Ahavaniya fire, because it is taken out of the Garhapatya fire.

706. Because the Samana distributes equally the oblations (the respiration), he is the priest (Hotri). The mind is the sacrifice, the Udana is the reward of the sacrifices; he leads the sacrifier everyday, in deep sleep, to Brahman.

707. In this state, this Deva (mind) enjoys in dream his greatness. Whatever has been seen, he sees again; what has been heard, he hears again; what

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has been enjoyed in different countries and quarters, he enjoys again; what has been seen and not seen, heard and not heard, experienced and not experienced, real and unreal, he sees; he being all, he sees all.

708. In dream the mind creates a world of its own out of the impressions received in the waking state and enjoys the vision. The mind itself is the perceiver (subject) and the perceived (object). The mind itself assumes the forms of mountains, rivers, trees, flowers etc. then.

709. In dream the mind dives deep sometimes into the impressions of past lives also and revives them.

710. When he is overpowered by light, then that god (mind) sees no dreams, and at that time bliss arises in this body.

711. The causal body is active in deep sleep. The causal body is the organ through which the happiness of deep sleep is enjoyed.

712. The Jiva rests in Brahman, in deep sleep. There is only the thin layer of ignorance between him and the supreme Self. In Samadhi or the superconscious state, this veil of ignorance is rent asunder and the Jiva merges himself in Brahman and attains the highest knowledge. This is the difference between deep sleep and Samadhi.

713. Just as, O beloved one, birds repair to a tree to roost (dwell), so indeed all these rest in the supreme Atman.

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714. The earth and the subtle elements, the water and its subtle elements, the fire and its subtle elements, the air and its subtle elements, ether and its subtle elements, the eye and perceivable objects, the ear and what can be heard, the nose and what can be smelt, taste and its objects, the hands and what can be grasped, the feet and what can be walked, the organ of generation and what is to be enjoyed, the organ of excretion and what must be excreted, the mind and what must be thought of, the intellect and what must be determined, egoism and its objects, Chitta and its objects, light and its objects, the Prana and what must be supported by it all rest in the supreme Atman in deep sleep.

THE TRANSCENDENT EXPERIENCE

715. Manas or mind is that faculty which cogitates: "Should I do this or not. The Buddhi or the intellect is the faculty that determines: "I must do this. Egoism or Ahamkara is the self-arrogating principle. It feels: "I did this. I enjoyed this". Chitta is the faculty of memory.

716. It is he who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent Soul, the Purusha. He dwells in the highest indestructible place.

717. Just as the image of the sun is reflected in water, so the image of Brahman is reflected in the mind. The reflected image is the Jiva. This is only apparent, but not real.

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718. The Jivanmukta enters into the supreme, immortal, undecaying Atman, just as the reflected image of the sun in water enters into the sun.

719. The supreme indestructible Being he surely attains. Whoever, O beloved one, knows this Being, which is without shadow, without body, without colour, which is pure and indestructible, becomes omniscient and becomes all.

720. Brahman is free from the Gunas and so it is ever pure. It is body-less and so undecaying.

721. The Jiva was enveloped by ignorance and so he was not omniscient before. He becomes all by the destruction of ignorance, by attaining knowledge.

722. Brahman is eternal, incomprehensible, unborn. It is all bliss in nature, free from all miseries and troubles. It exists without and within all.

723. O beloved one, he who knows the imperishable Atman, in whom rise the knowing self with all the Devas, the Prana and five elements, becomes omniscient, and, indeed, enters into all.

724. "Enters into all", i.e., realises he is the Self or Atman in beings and feels that he himself exists in all.

GLORY OF MEDITATION ON OM

725. Then Satyakama, son of Sibi questioned Pippalada; "O Bhagavan, what world does he who, among men, meditates on Om until death, attain by that."

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726. Om is the Pratika or substitute for Brahman. It is the symbol of Brahman.

727. Meditation on Om with Bhava (feeling) and its meaning is really meditation on Brahman.

728. Meditation on Om is the keeping up of the continuous flow of the one idea of the supreme Self, like the flow of oil from one vessel to another (Taila-dharavat).

729. The mind should be steady like the flame of a lamp in a windless place.

730. Meditation can be practised only by that aspirant whose senses are turned away from external objects, who has a calm mind, who is endowed with discrimination, self-restraint, purity, faith, endurance and a strong yearning for final emancipation.

731. Pippalada replied: O Satyakama, the syllable Om is indeed the higher and the lower Brahman. Therefore, he who knows it by this means, surely attains either of them.

732. Om primarily signifies Para-Brahman and secondarily denotes Hiranyagarbha.

733. If he meditates on one Matra of it—"A", then he, being enlightened by that comes quickly to earth. The Rik-verses lead to the world of men, and having been endowed there with austerity, celibacy and faith, attains greatness.

734. But if he meditates on its second Matra —"U" only, he becomes one with the mind. He is

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led up by the Yajus-verses to the sky—the world of moon. Having enjoyed greatness there, he returns to earth.

735. But if, again, he meditates on the highest Purusha with this syllable Om of three Matras, he becomes united with the sun. As a snake is freed from its skin, so is he freed from sin. He is led up by the Sama-hymn to the world of Brahma, and from him, full of life, he beholds the Supreme Purusha residing in the heart.

736. The three Matras, when employed separately, are mortal, but when they are connected with one another, they are not wrongly employed. When they are properly employed in all the internal, external and middle functions the knower trembles not. He is not shaken from his Brahmic consciousness. He is ever fixed in his consciousness: "I am Brahman".

737. Through the Rik-verses he arrives at this world, through the Yajus-verses at the sky, through the Saman-verses at that which the seers know (Brahmaloka) by means of the letter Om. The wise one reaches these and also that which is quiet, undecaying, deathless fearless and supreme.

THE INDWELLING PRESENCE

738. Then Sukesa, son of Bharadwaja questioned Pippalada: "O Bhagavan, Hiranyanabha, a prince of Kosha, came once to me and asked this question: 'O Bharadwaja, knowest thou the Purusha of sixteen

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Kalas (parts)?' I said to the youth: 'I do not know him. If I knew why should I not tell thee. He who tells that is not true is dried up, verily, root and all. Therefore I dare not utter untruth.' Having ascended his car, he went away in silence. That I ask you, what is that Purusha?"

739. Pippalada replied: O gentle youth, that Purusha in whom these sixteen Kalas are born is even here within the body.

740. One need not go far to seek Him, He is in the lotus of the heart. He is quite close to you, closer than your breath.

741. The Atman is said to dwell in the heart in order to make the aspirant realise that the Atman is his very own self. This will help him to practise concentration, and the Purusha is realised as if within the body, by the process of thinking, reflection and meditation.

742. The Purusha has really no parts. He is indivisible, homogeneous and partless. On account of ignorance, He is seen as one having parts.

743. The Kalas are conditions which are superimposed on the Purusha on account of ignorance. When one attains knowledge, all the conditions drop away. He beholds the one homogeneous, unconditional supreme Purusha alone.

744. Intelligence is not an attribute of the Atman. The Atman is an embodiment of intelligence

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(Prajnana-Ghana or Vijnana-Ghana), dense mass of intelligence.

745. You will have to eliminate the sixteen Kalas by the practice of the Neti-Neti (not this, not this) doctrine.

746. He (Purusha) reflected, "What is that by whose departure I shall depart, and by whose stay I shall stay"?

FUNDAMENTALS OF SANKHYA PHILOSOPHY

747. According to the Sankhya philosophy Prakriti or Pradhana is the creator and Purusha is the enjoyer.

748. Prakriti transforms itself into Mahat (intellect), mind, egoism, Tanmatras, elements, etc., for the benefit or enjoyment of the Purusha.

749. He created Prana, from Prana faith, ether, air, fire, water earth, senses, mind and food; and from food, strength, penance, Mantras, Karma and the world, and in the world, name (i.e., the individual).

750. Akasa, ether, has the attribute of sound.

751. Air is born of Akasa. It has two attributes,—its own, touch, and that of its cause, sound.

752. Fire is born of air. It has three attributes,—its own, form, and the two attributes of previous elements, sound and touch.

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753. Water is born of fire. It has four attributes—its own, taste, and the three attributes of the elements previously named.

754. Earth is born of water. It has four attributes—its own, smell, and the attributes of the four previously named.

755. Just as these rivers flowing towards the sea, when they have reached the sea, disappear, their names and forms perish, and are called sea, so also, these sixteen parts of the witness that go towards the Purusha, disappear, their names and forms are destroyed, and all is called the Purusha alone. He becomes without parts and immortal.

756. Know that Purusha who ought to be known, in whom the Kalas are centred like spokes in the nave of a wheel, in order that death may not harm you.

757. Then Pippalada said to them: "This much alone I know of this highest Purusha; there is nothing higher than this."

758. They, worshipping him, said: "Thou art our father who helps to cross over the ocean, of ignorance." Salutations to the highest Rishis! Salutations to the highest Rishis!

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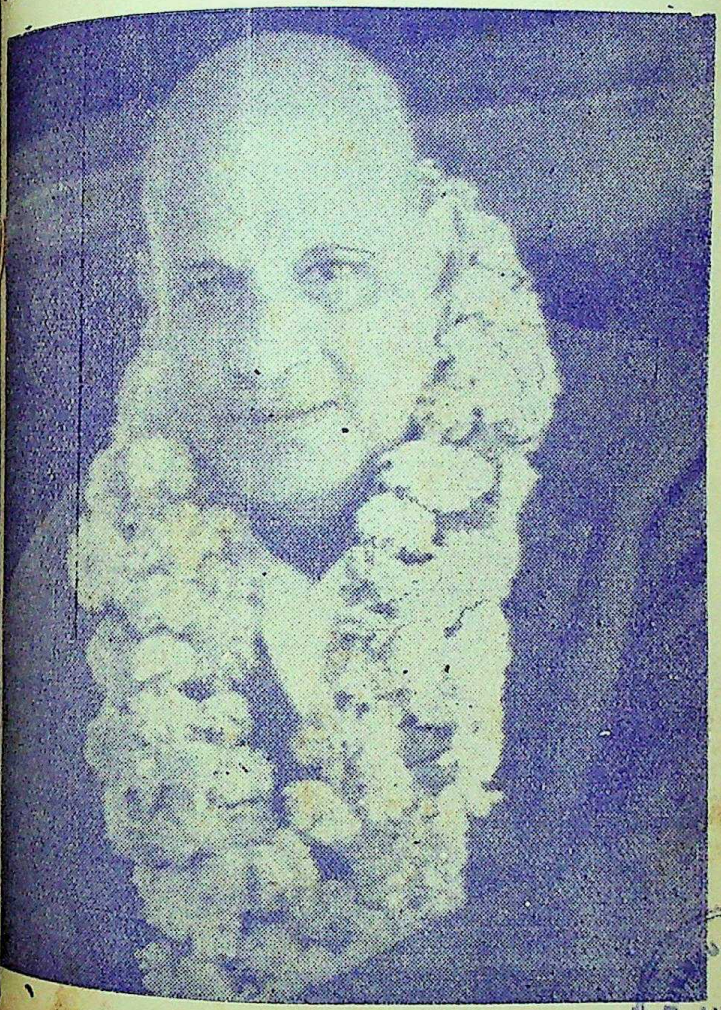

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

[१] अवशजनशरण्यं योगिनामग्रगण्यं
स्ववशगतविभूतिं प्राप्तदिव्यानुभूतिम्
अवनचतुरमीड्यं ध्वस्तनिश्शेषजाड्यं
शिवमुनिमनुवेलं भावये भावनीयम्

[२] विविधनिगमसारं लोकमुद्बोधयन्तं
सविधगतजनानां चित्तमाह्लादयन्तम्
अविकलगुणपूर्णं सर्वदा जीवभाजां
भविककरमजस्रं श्रीशिवं भावयेऽहम्

[३] अनिशमखिललोकैस्सेव्यमानांघ्रिपद्मं
विनिहतरिपुषट्कं विश्रुतानर्वशीलम्
जनिमृतिभवपीडां नित्यमुन्मूलयन्तं
मुनिवरमभिसेवे श्रीशिवं पुण्यमूर्तिम्

[४] अगणितगुणसिन्धुं दीनलोकैकबन्धुं
विगलितभवबन्धं निस्सरद्दिव्यगन्धम्
खगपरिवृढवाहध्याननिर्लीनचित्तं
विगतसकलदोषं श्रीशिवं भावयेऽहम्

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स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Essence of Principal Upanishads

(Sri Swami Sivananda)

TAITTIRIYA UPANISHAD

INTRODUCTION

968. This Upanishad belongs to the Krishna-Yajurveda.

969. The great sage Yajnavalkya quarrelled with his preceptor. He was asked by Vaishampayana, his Guru, to return the Veda which he had studied under him. Yajnavalkya vomited the Yajurveda he had learnt. The other Rishis, the pupils of Vaishampayana, assumed the forms of Tittiris (birds, partridges) and swallowed the Veda thus thrown out or vomited. Therefore it came to be known as Taittiriya-Samhita.

970. This Upanishad is divided into sections called vallis, viz., (1) Siksha-valli or the section on instruction. (2) Brahmananda-valli or the section on Brahma-bliss. (3) Bhrigu-valli or the section on Bhrigu.

971. In the first section the preceptor gives clear instructions to the aspirants on character building. He imparts to them rules of right conduct or

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right living in order to prepare themselves for the attainment of Brahma-Jnana or the knowledge of the Self.

972. The second section deals with bliss of Brahman. The order of creation is described in this valli.

973. The third section deals with the story of Bhrigu, son of Varuna, who, under instructions from his father, understood Bliss or Brahman, after undergoing the required penance. In this section the description of the five Koshas or sheaths is clearly given.

SIKSHA-VALLI

ॐ शं नो मित्रः शंवरुणः शं नो भवत्वर्यमा ॥ शं न इन्द्रो बृहस्पतिः ॥ शं नो विष्णुरुरुक्रमः ॥ नमो ब्रह्मणे ॥ नमस्ते वायो ॥ त्वमेव प्रत्यक्षं ब्रह्मासि ॥ त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ॥ ऋतं वदिष्यामि ॥ सत्यं वदिष्यामि ॥ तन्मामवतु ॥ तद्वक्तारमवतु ॥ अवतु माम् ॥ अवतु वक्तारम् ॥

ॐ शान्तिः ! शान्तिः ! शान्तिः !!!

May the sun (Mitra) be good to us. May Varuna be good to us. May the sun (Aryama) be good to us. May Indra and Brihaspati be good to us. May Vishnu of great strides be good to us. Prostrations to Brahman. Prostrations to thee, O Vayu! Thou, indeed, art the visible Brahman. I shall proclaim Thee visible Brahman. I shall call Thee just. I shall call Thee true. May That protect me. May That protect the teacher. May That protect me. May That protect the teacher.

Om Peace ! Peace !! Peace !!!

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974. Anuvaka means a sub-division of the Vedas, a section or chapter.

975. The utterance of the peace chant propitiates the Devatas. The spiritual path is rendered smooth through their grace. All obstacles are removed. You will not forget what you have learnt. You will possess good health. You will have good meditation.

976. Vayu is Hiranyagarbha or Cosmic Prana.

977. The repetition of 'Om-Santi' thrice is to remove the three kinds of obstacles, viz. Adhyatmika (from our self), Adhidaivika (from the heavens) and Adhibhautika (from living beings).

978. Mitra is the presiding deity of the activity of the Prana and the day. Varuna is the presiding deity of the activity of Apana and of the night. Aryama (the sun) is the presiding deity of the eye and of the sun. Indra is the presiding deity of strength and of the hands. Brihaspati is the presiding deity of speech and intellect. Vishnu is the presiding deity of the feet.

THE EXHORTATION

979. Now comes the final instruction which the students in present days received when they completed their studies under the preceptor. Having taught the Vedas the preceptor exhorts the disciple.

980. "Speak the truth. Do your duty (righteousness). Never swerve from the study of the Vedas. Do not cut off the thread of the offspring after

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giving the preceptor the fee he desires. Never swerve away from truth. Never swerve from duty (righteousness). Never neglect your welfare. Never neglect your prosperity. Never neglect the study and the teachings of the Vedas.

981. Never swerve from your duties to the gods and to men. May the mother be thy god (Matru-devo bhava). May the father be thy god (Pitru-devo bhava). May the preceptor be thy god (Achar-yadevo bhava). May the guest be thy god (Atithi-devo bhava). Let only those actions that are free from blemish be done, and not others. Only those that are good acts to us should be performed by thee, and not others.

982. You should remove the fatigue of Brahmins who are superior, by serving them with seats, etc:

983. Gift should be given with faith; it should never be given without faith. It should be given in plenty, with modesty, with reverence, with sympathy.

984. Now, if there should arise in thee any doubt as regards any action or conduct, thou shouldst act in those matters as do those Brahmins there, who are thoughtful, religious, not cruel, and devoted to Dharma.

985. Now as regards persons accused of sin, do thou deal with them as do the Brahmins there, who are thoughtful, religious, not cruel, and devoted to Dharma.

986. This is the injunction. This is the teaching. This is the secret of the Vedas. This is the word.

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of command. This should be observed. Thus is this to be meditated upon.

BRAHMANANDA-VALLI

ॐ सह नाववतु ॥ सह नौ भुनक्तु ॥ सह वीर्यं करवावहै ॥
तेजस्विनावधीतमस्तु, मा विद्विषावहै ॥
ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Om. May He protect us both (teacher and pupil). May He cause us both to enjoy the bliss of Mukti. May we both exert to find out the true meaning of the scriptures. May our studies be fruitful. May we never quarrel with each other.

Om Peace ! Peace !! Peace !!!

987. The knower of Brahman attains the Supreme.

988. Brahman is Truth, Knowledge and Infinity. He who knows it as existing hidden in the heart, realises all his desires instantaneously and without succession, as the omniscient Brahman.

989. From this Atman is Akasa (ether) born; from Akasa, air; from air, fire; from fire, water; from water, earth from earth, the herbs, plants and vegetables; from herbs, etc., food; from food, man. Thus man is made of the essence of food. The physical embodiment has its parts, such as the head, the right and left parts, the trunk, the support, etc.

990. Brahman is your own very Self or Soul. It cannot be an object of knowledge. It is always the witnessing Subject.

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991. To know Brahman is to become identical with Absolute-Consciousness through meditation and Nirvikalpa-Samadhi.

THE HUMAN BEINGS'S FIVE SHEATHS

992. All beings that exist on earth are born of food. Then they live by food; then, again, to food (earth) they go in the end. So, verily food is the eldest of all creatures. Therefore it is called a medicament to all. All those who worship food as Brahman obtain all food. From food all beings are born; having been born, they, grow by food. Food is eaten by beings and also it eats them. Therefore, it is called Anna (food). Other than that (soul) made of the essence of food, there is another self within formed of Prana. By that this is filled. This Pranamaya is exactly of the form of man (Purusha). Its human form is according to the human form of the former. Of that Prana is the head; Vyana the right wing (side); Apana the left wing (side); the Akasa the trunk (body); the earth, the tail, the support.

993. The Annamaya Kosha is permeated by four Kosas, the Pranamaya and the rest. The Pranamaya Kosa is permeated by three Kosas, the Manomaya by two Kosas and the Vijnanamaya by one Kosa.

994. Through Prana the gods live, and also do men and beasts. Prana is, verily, the life of beings. Therefore it is called the universal life or the life of all. Those who worship Prana attain the whole life, duration or the full span of life.

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995. Of that former (Annamayatma) this (Pranamayatma) is the soul. Different from the Pranamaya self made of Prana, there is another self made of mind. With that self made of mind, this (the Pranamaya) is filled. This is also the form of man. Its human form is according to that of the former. Of it Yajus is the head. Rik is the right side (wing). Saman is the left side (wing), injunction (Adesha) is the trunk (body). Atharvangiras is the tail, the support.

996. The Manomaya self is the inner self of the Pranamaya. It permeates the Pranamaya Kosa.

997. Whence all speech turn back with the mind, without reaching, he who knows that, the bliss of Brahman, fears not at any time. This mind is the embodied soul of the former. Of the Pranamaya, this one, namely the Manomaya is the self, having the Pranamaya for its body.

998. Different from that made of mind is another inner soul made of knowledge (Vijnana). By that, this is filled. It also has the shape of man. According to the human shape of that, is the human form of this. Faith is its head. Righteousness (Ritam) is the right side or wing. Truth (Satyam) is the left side or wing. Yoga (concentration, meditation) is the trunk (self). Might (Mahas) is the tail, the support.

999. The Manomaya-Kosa is made up of *vrittis* or thoughts. It is subtler than the Pranamaya-Kosa. It controls the Pranamaya-Kosa. So it is the inner self of the Pranamaya-Kosa.

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1000. Knowledge performs the sacrifice as well as Karma. All the gods worship knowledge as Brahman, the eldest. If a man knows knowledge as Brahman, and if he does not swerve from it, he attains all desires, having abandoned his sins in the body.

1001. Of that (the former), this one, verily, is the self. Different from this self, made of knowledge (Vijnanamaya) is another self within, formed of bliss. By that this is filled. It also has the shape of man. According to the human shape of that, is the human form of this. Of it love (Priya) is the head. Joy (Moda) is the right side (wing). Delight (Pramoda) is the left side (wing). Bliss (Ananda) is the trunk (self). Brahman is the tail, the support.

1002. Priya is love in looking at a pleasant object. Moda is joy, satisfaction after possessing the object. Pramoda is delight, great satisfaction, the same joy intensified that arises from gratified desires.

1003. Birth and death are the attributes of the Annamaya-Kosa.

1004. Hunger and thirst are the attributes of Pranamaya-Kosa.

1005. Moha (delusion) and Soka (grief) are the attributes of the Manomaya Kosa.

1006. The Atman is ever pure and unattached. It is absolutely free from the Shad-Urmis or the six waves of the ocean of Samsara, viz. birth, death, hunger, thirst, delusion and grief.

1007. The Annamaya-Kosa constitutes the gross physical body. The Pranamaya, the Manomaya and the Vijnanamaya-Kosas constitute the subtle body or

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astral body (Linga-Sarira). The Anandamaya-Kosa constitutes the causal body (Karana-Sarira).

1008. The three bodies operate during the waking state. The subtle body and the causal body function during the dreaming state. During deep sleep it is the thin veil of Anandamaya-Kosa that separates the individual soul from the Supreme Soul or Brahman. The Anandamaya-Kosa operates during deep sleep.

ORIGIN OF CREATION

1009. If one knows Brahman as non-existent he becomes himself non-existent. If he knows Brahman as existent, then they know him to be existent.

1010. Therefore arise the following questions of the pupil: "Does he, who knows not, after having departed this world, go there? Or does he, who knows ,after leaving the world, obtain that?"

1011. He desired: "May I be many, may I be born." He performed Tapas. Having performed Tapas he brought forth all this—whatever there is. Having brought forth, he entered it; having entered it, he became what is manifest and what is not manifest defined and undefined, the abode and non-abode, knowledge and ignorance, truth and falsehood, and all this whatsoever is existing. Therefore it is called existence.

1012. In the beginning, this was verily, non-existent. From that the existent was born. That created itself by itself. Therefore, it is called self-made. This which was self-made—that is the essence. Having obtained this essence, man becomes blessed,

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who would have lived and breathed had not the bliss in the cavity of heart existed! This Brahman bestows bliss. When one attains oneness with the Brahman who is invisible, incorporeal, undefined, abodeless, then he becomes free from fear. When, however, one makes even the slightest distinction in Brahman, then there is fear for him. That Brahman itself becomes the source of fear for him who makes a difference, and does not reflect.

GRADATION OF BLISS

1013. Through fear of Him, blows the wind. Through fear of Him rises the sun. Through fear of Him again Indra, fire and Death proceed to their respective duties.

1014. Suppose there is a youth, a good youth, well-versed in the scriptures, well disciplined, resolute and very strong. Suppose his is all this earth, full of wealth. This is one unit of human bliss. This is the measure of human bliss.

1015. A hundredfold of the human bliss is the unit-measure of the bliss of the human Gandharvas and also is the bliss of one versed in the Vedas, who is free from desires.

1016. A hundredfold of the bliss of the human Gandharvas is the unit-measure of the bliss of celestial Gandharvas, and also is the bliss of one versed in the Vedas, who is free from desires.

1017. A hundredfold of the bliss of celestial Gandharvas is the unit of the bliss of the manes who dwell in the long enduring world, and also is the bliss

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of one versed in the Vedas, who is free from desires.

1018. A hundredfold of the bliss of the manes who dwell in the long-enduring world, is the unit-measure of the bliss of the Devas born in heaven, and also is the bliss of one versed in the Vedas, who is free from desires.

1019. A hundrerfold of the bliss of the Devas born in heaven is the unit-measure of the bliss of the Devas known as Karma-Devas, those who have become Devas by their scrificial deeds, and also is the bliss of one versed in the Vedas, who is free from desires.

1020. A hundredfold of the bliss of the Devas known as Karma-Devas is the unit-measure of the bliss of the Devas, and also is the bliss of one versed in Vedas, who is free from desires. A hundredfold of the bliss of the Devas is the unit-measure of the bliss of Indra, and also the bliss of one versed in the Vedas, who is free from desires.

1021. A hundredfold of the bliss of Indra is the unit-measure of the bliss of Brahaspati, and also is the bliss of one versed in Vedas, who is free from desires.

1022. A hundredfold of the bliss of Brahaspati is the unit-measure of the bliss of Prajapati, and also is the bliss of one versed in Vedas, who is free from desires.

1023. A hundredfold of the bliss of Prajapati is the unit-measure of the bliss of Brahman, and also

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is the bliss of one versed in Vedas, who is free from desires.

1024. He who is in man (Purusha), and he who is in the sun, are one. He who knows this, having departed from this world, first attains this Atman made of food, next attains this Atman made of Prana, next attains this Atman made of mind, next attains this Atman made of Buddhi, and lastly attains the Atman made of Bliss.

1025. He who knows the Bliss of Brahman, from which all words return without reaching it, together with the mind, is not afraid of anything.

1026. Such thoughts as these certainly never distress him; "Why have I not done what is good? Why have I committed sin?"

1027. He who knows thus regards both these as the Atman. Verily, both these he regards as the Atman, who knows this.

1028. A sage beholds his own Self everywhere. He feels that everything that exists is nothing but his own Self. Therefore, he feels no fear from anything.

1029. A knower of Brahman regards that good and bad are but different manifestations of the same Atman. Virtue and vice do not afflict him. They cannot generate subsequent births. He realises that he is non-doer and non-enjoyer. He knows that the Atman is actionless, and that the mind alone is the doer of all actions. He has neither wants, nor egoism, nor desires.

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BHRIGU-VALLI

1030. Bhrigu, the son of Varuna, approached his father, and said: "O revered Sir, teach me Brahman."

1031. He (Varuna) said this to him (Bhrigu): "Food, Prana, the eyes, the ears, the mind and the speech are Brahman."

1032. To him he further said: "That from which these beings are born; that by which, being born, these beings live; that which, when departing, they enter into—that seek thou to know: that is Brahman."

1033. He (Bhrigu) performed penance.

1034. Having performed penance, he learnt that food is Brahman; because it is from food that all these beings are born; by food, when born, do they live; and, having departed, into food, again, they enter.

1035. Having known that, he again approached his father Varuna and said; "O revered Sir, teach me Brahman."

1036. He (Varuna) told him; "By penance (Tapas) seek thou to know Brahman. Penance is Brahman."

1037. He performed penance.

1038. Having performed penance, (Bhrigu) understood that Prana is Brahman; because it is from Prana that all these living beings are born; having been born, they live by Prana; and having departed, into Prana, again, they enter.

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1039. Having known that, he again approached his father Varuna to know further and said; "Oh revered Sir, teach me Brahman".

1040. He (Varuna) told him; "By penance (Tapas) seek thou to know Brahman. Penance is Brahman".

1041. Bhrigu performed penance, and having performed penance, he came to the conclusion after analysis and deliberation, that Prana (life) is Brahman. But he was not at all satisfied with this conclusion. He thought that this Prana could not be Brahman, because it is non-intelligent, it is an effect, it has a cause, it has a beginning and an end. So he again approached his father to get further light. And his father, again, asked him to know it by penance.

1042. Then Bhrigu understood by penance that the mind is Brahman, because it is from mind that all these livings beings are born; having been born they live by the mind; and having departed, into the mind, again, they enter.

1043. Having known that, he again approached his father Varuna to know further and said; "Oh revered Sir, teach me Brahman".

1044. He (Varuna) told him; "By penance seek thou to know Brahman. Penance is Brahman."

1045. He performed penance,.

1046. Bhrigu thought that mind is only an organ or instrument of cognition, that it has no self-luminosity, has a beginning and end, and therefore it could not be Brahman, the uncaused. So he approa-

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ched again his father for further enlightement. Having been asked to do penance, he does it, again.

1047. Then he understood that knowledge is Brahman; because it is by knowledge that all these living beings are born; having been born, by knowledge they live; and, having departed, into knowledge, again, they enter.

1048. Having known that, he approached his father Varuna to know it further and said; "O revered Sir, teach me Brahman."

1049. He (Varuna) told him: "By penance seek thou to know Brahman. Penance is Brahman'.'

1050. He performed penance, again.

1051. Bhrigu found out that his finding could not give him entire satisfaction and that knowledge could not be Brahman. He thought that knowledge is the agent of all the actions of the Jiva and also the enjoyer of the fruits of actions. So he again went to his father for getting further light. And the advice he received was, again, to perform penance.

1052. He, then, understood by penance that bliss is Brahman; because from bliss all beings are born; having been born, by bliss they live; and, having departed, into bliss, again, they enter.

1053. This is the knowledge learnt by Bhrigu and taught by Varuna. This is established in the supreme ether (heart). He who knows thus becomes one with Brahman. He becomes the possessor of food, and the eater of food. He becomes great in progeny, in cattle and in spiritual lustre. He becomes great in fame.

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INJUNCTIONS REGARDING FOOD

1054. Do not speak ill of food. That shall be your vow.

1055. Prana (life) is food. The body is the eater of food. The body is fixed in Prana. Prana is fixed in the body. So thus food is fixed in food. He who knows that food is fixed in food becomes well established. He becomes the possessor of food, and the eater of food. He becomes great in progeny, in cattle and in spiritual lustre. He becomes great in fame.

EIGHTH ANUVAKA

1056. Do not despise food. That is the vow. Water is food. Fire is the food-eater. Fire is fixed in water. Water is fixed in fire. So food is fixed in food. He who knows that food is fixed in food is well established. He becomes rich in food and becomes eater of food. He becomes great in progney, in cattle and in spiritual lustre. He becomes great in fame.

1057. Accumulate plenty of food (for distribution to the poor and the travellers). That is the vow. The earth is the food. Akasa (ether) is the eater of food. In the earth is fixed Akasa. In Akasa is fixed the earth. So food is fixed in food. He who knows that food thus rests in food is well established. He becomes rich in food, and becomes eater of food. He becomes great in progney, in cattle and in spiritual lustre. He becomes great in fame.

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1058. The earth abides in the ether which is above and below it. The earth is enveloped by ether on all sides. So the earth is food and the ether is the food-eater. The ether is the basis or the container.

1059. Without food no meditation is possible. Food should be meditated upon as God or Brahman. It should be adored and glorified.

1060. Do not turn away any body who seeks shelter. This is the vow. Therefore let one acquire much food by any means whatsoever. They say: "food is ready." If food is prepared in the best manner, food is given to him (the guest) also in the best manner. If food is prepared in the medium manner, food is given to him also in the medium manner. If food is prepared in the lowest manner, food is also given to him in the lowest manner.

1061. He who knows thus obtains similar results.

MEDITATION ON BRAHMAN

1062. Brahman resides in speech as preserver, as acquirer and preserver in Prana and Apana, as action in the hands, as motion in the feet, as discharge in the anus. Thus is the meditation of Brahman in respect of man.

1063. Now comes the contemplation in reference to the heavens as satisfaction in the rain, as power in the lightning, as fame in cattle, as light in the stars, as offspring, immortality and joy in the generative organ, as all in the Akasa.

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1064. Let him meditate upon that (Brahman) as support. He becomes well-supported. He will possess all means of living such as food and clothing. Let him meditate upon that as the great. He becomes great. Let him meditate upon that as mind. He becomes thoughtful. Let him meditate upon that as adoration. To him all desires pay homage. Let him meditate upon that as the supreme. He becomes the presence of supremacy. Let him contemplate upon that as the destructive aspect. All those enemies who hate him and the rivals whom he does not like die around him.

1065. He who is in man and he who is in the sun,—both are the same. He who knows thus, departing from this world, and attaining the Annamaya self, then attaining the Pranamaya self, then attaining the Manomaya self, then attaining the Vijnanamaya self, then attaining the Anandamaya self, eating what he likes and assuming forms according to his wishes, travels through the world, and sits singing the following Sama song:

1066. O wonderful! I am the food, I am the food, I am the food; I am the eater of food, I am the eater of food, I am the eater of food. I am the author of fame, I am the author of fame, I am the author of fame. I am the first born of the True. Prior to the gods, I am the centre of all immortality. Whoever gives me, he surely does save. I, the food, eats him who eats food. I have conquered all this world. I am luminous like the sun. He who knows thus attains the aforesaid result.

This is the Upanishad.

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1067. This is the Jivanmukta's song of unity with all. The sage expresses his experience of oneness.

AITAREYOPANISHAD

INTRODUCTION

1068. The Aitareya Upanishad forms part of the Aitareya-Aranyaka of the Rig-Veda. It is divided into five sections (Khandas). The Upanishad derives its name from its author Mahidasa Aitareya, the son of Itara.

1069. It describes in symbolic knowledge the creation of the universe. It deals with the Atman as the only Reality. It contains the saying of the Rishi Vamadeva who attained immortality through knowledge of the Self.

1070. The central teaching of this Upanishad is the unity of the Atman with the Paramatman.

ॐ वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितं आविरावीर्म एधि वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीरनेनाधीतेन अहोरात्रान्संदधामि । ऋतं वदिष्यामि ।सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारं अवतु वक्तारम् ॥

ॐ शान्तिः ! शान्तिः !! शान्तिः !!!

Hari Om. My speech is rooted in my mind. My mind is rooted in speech. Brahman, reveal thyself to me. Ye, mind and speech enable me to grasp the truth that the scriptures teach. Let what I have learnt slip not from me. I join day with night in study. I speak the truth. I speak the real. May that protect me.

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May that protect the teacher. May it protect me. May it protect the teacher. May it protect the teacher.

Om Peace ! Peace !! Peace !!!

THE STORY OF CREATION

1071. In the beginning, all this was, verily, the Atman alone. There was nothing else living. Nothing else, whatsoever, living, existed. There was no other thing that winked at all.

He thought: "Now, verily, I shall create the worlds".

1073. The word *Atman* is derived from the root which means "to obtain, to eat, to enjoy, or to pervade all."

1074. He created these worlds, viz. water, light-rays, death waters. The water is above the heavens: its support. The rays are from the sky. The region of death is the earth, and what are below the earth are waters.

1075. He reflected, "These indeed are the worlds I have created. I shall create the protectors or rulers of the world." Then he raised a Purusha from water and gave him form.

1076. Then the Atman brooded over that in the lump. He wished to give it the shape of Man. A hole in the shape of a mouth manifested itself in that man, which was brooded over by him, just as a bird's egg bursts when hatched. From the mouth came out speech and from speech fire. Then his nostrils came forth, from the nostrils the breath, from breath wind.

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1077. His eyes came forth; from his eyes sight, from sight the sun. His ears came forth; from his ears hearing ,and from hearing the quarters. His skin came forth; from the skin the hair, from the hair the herbs and big trees. His heart came forth; from the heart the mind, from the mind, the moon. The navel came forth; from the navel the Apana, and from Apana death. His generative organs came forth; from the generative organs semen, and from semen water.

1078. Those gods, thus created, fell into the great ocean of Samsara (world). Then He subjejcted them to hunger and thirst. They said to Him (the creator), "Ordain for us a place in which, being established, we may eat food."

1079. He brought a bull to them. They said; "It is indeed not sufficient for us. He brought a horse for them. They said: "This is not enough for us."

1080. He brought a man to them. They said: "Well done, indeed; hurrah! Man alone is the master-piece. Man alone is the abode of all good actions." He said to them, "Enter now with your respective bodies."

1081. Fire, becoming speech, entered the mouth; air, becoming Prana, entered the nostrils: the sun, becoming sight, entered the eyes: the diety of the quarters, becoming sound, entered the ears: the herbs and trees, becoming hairs, entered the skin: the moon, becoming mind, entered the heart: death becoming Apana, entered the navel: water, becoming semen, entered the generative organ.

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1082. Hunger and thirst said to Him; "Assign a place for us." He told them: "I assign you a place in these gods, and make you sharers with them." Therefore, when oblations are offered to any god, hunger and thirst become sharers therein.

1083. He (the Lord) thought again: "The worlds and the protectors of the worlds have been created. Now let me create food for them."

1084. Then He (the Lord) brooded over the water, and from the waters so brooded over, issued a form. The form thus created is, verily, food.

1085. Then this food so created wished to run away. He tried to catch it by speech; but he could not catch it by speech. If he had caught it by speech, then one would be satisfied by merely talking of food.

1086. He wished to catch it by breath, He could not catch it by breath. If he had caught it by breath, then one would be satisfied by merely smelling food.

1085. He wished to catch it by the eye. He could not catch it by the eye. If he had caught it by the eye, then one would be satisfied by merely seeing food.

1088. He wished to catch it by the ears. He could not catch it by the ears. If he had caught it by the ears, then one would be satisfied by merely hearing of food.

1089. He wished to catch it by touch. He could not catch it by touch. If he had caught it by touch, then one would be satisfied by merely touching food.

1090. He wished to catch it by the mind. He could not catch it by the mind. If he had caught it

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by the mind, then one would be satisfied by merely thinking of food.

1091. He wished to catch it by the generative organ. He could not catch it by the generative organ. If he had caught it by the generative organ, then one would be satisfied by mere emission.

1092. Then he tried to catch it by Apana, and he caught it. It is this Apana which catches food. This Apana is the giver of life, by food.

1093. He (the Lord) thought: "How can all these live without me?" So He pondered; "By which way shall I enter it?" He again thought; "If speaking be done by speech, smelling by nose, seeing by the eyes, hearing by the ear, touching by the skin, thinking by the mind, eating by Apana and discharge by the generative organ, then who am I?"

1094. Then He opened the suture of the skull and entered by that door. That door is called the *Vidriti* or the cleft. It is, verily, the *Nandana* (the place of bliss). He has three dwelling places in the body and three sleeping states. This is his dwelling place, this is his dwelling place, this is his dwelling place.

1095. The right eye is his first abode. The mind is the second. The cavity of the heart or the heart-ether is the third.

1096. When born (in the form of the Jivas, *i.e.*, when the highest Self had entered the body), he reflected with reference to all beings. He gaezd round upon the creatures, and thought. "How should anyone speak of any other? What else besides Me is there for me to name? There is none." How could

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He desire to declare any other thing different from Him? He found nothing else but the reality of Himself, as the Purusha, the Brahman, all-pervading. He said to himself: "O I have seen this."

1097. Therefore, he is called Idandra. Idandra is verily His name. Though He is called Idandra, He is indirectly called "Indra." The gods are fond of being called by indirect names, as it were.

THE STORY OF BIRTH

1098. First indeed is the germ in man. That which is the semen is the essence of strength or vigour, drawn from all his limbs. He bears himself within his self alone. When he deposits it in the woman, he causes it to be born. This is its first birth.

1099. That seed becomes one with the woman as her own limb, as a part of her own body. Therefore it does not produce any suffering to her. She nourishes his (the husband's) self thus within her.

1100. As she becomes the nourisher of his self within her, so also she should be nourished. The woman bears the son in her womb. He (the father) nourishes the child before and also after its birth. In nourishing the child before and after its birth, he really nourishes himself for the continuation of these worlds. Thus are these worlds of progeny perpetuated. This is his second birth.

1101. That son who is his very self is made his substitute for the performance of virtuous deeds. This, his other self (the father's self), having discharged his duties, attains old age, and departs from this world. He, while departing hence, is born again.

This is his third birth.

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THE HOLIEST DAY FOR EVERY DISCIPLE

GURU PURNIMA

8th JULY, 1960

Spiritual aspirants, disciples and devotees of
Satguru Sri Swami Sivanandaji Maharaj
will celebrate

THE HOLY DAY

In a befitting manner,

by

1. Organising mass prayer meetings, for the health and long life of Sri Gurudev, and for world-peace.
2. By strengthening existing Branches of the Divine Life Society and starting new ones.
3. By taking active part in Gurudev's Jnana Dana Movement.

and

Earn Sri Gurudev's Choicest Blessings and Grace

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम्।
मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा॥

The Guru's sacred form should be meditated upon; His Lotus-Feet should be worshipped; His words are gospel-truth to the seeker after Truth; and His Grace will enable you to attain Final Liberation.

Voluntary Contribution for the success of the Head-quarters' Celebrations will be gratefully accepted by:

The Secretary, Divine Life Society,
P.O. Sivanandanagar, Rishikesh (Himalayas)

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

[१] अमन्दधिषणाबलं विषयबन्धविच्छेदकं
सुमन्दहसिताननं सुमधुरोक्तिपीयूषदम्
समस्तजनसम्मतं सकललोकसेवापरं
शमद्रविणसंयुतं शिवमुनीन्द्रमेवाश्रये

[२] अनीतिपथवारकं निखिलशास्त्रपारंगतं
विनीतजनसेवितं विमलदिव्यतेजोयुतम्
अनीहममलाशयं प्रणतभक्तवृन्दावृतं
मुनीन्द्रमभेवादये शिवमहेयबोधाकरम

[३] अमोघवचनं नृणां कलुषनाशनं साधन-
क्रमोपचितवैभवं भवगदार्तरक्षाकरम्
प्रमोदकरमन्वहं सविधमागतानां नृणां
दमोदवसितं मुनिं शिवमजस्रमाराधये

[४] अपारमहिमार्णवं सुकृतिलोकदृश्याकृतिं
कृपामयमनारतं जनशुभाय कर्मोत्सुकम्
अपास्तनिखिलामयं विकललौकिकाशाचयं
जपादिनिरतं सदा शिवमुनीन्द्रमाराधये

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THE YOGA-VEDANTA

Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

ADVICE TO WOMEN

(Sri Swami Sivananda)

WOMEN ARE AS EFFICIENT AS MEN

Woman is a cheering companion for you in distress. She bears all difficulties and sorrows patienty. She wipes your tears when you are smitten with grief. How patient and enduring she is! She spends sleepless nights in nursing the children. What a lot of pain she undergoes in child-bearing and care for the child and by submission to her husband? Have you ever thought of this seriously, friends? Without women the beginning of your life is helpless, the middle destitute of happiness and the end would be without consolation.

The beginning of your life was in her breath. Your first small words are taught from her lips. She is your first teacher and Guru. It is she who wiped your first tears. It is she who watches your last breath, and last sighs when men have shrunk from attending on you.

Women have great quickness of apprehension. Self-sacrifice is more in women than in men. They have a passion for personal beauty, dress and display.

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If men are vain of their intellect, learning and courage and physical strength, women are vain of their personal beauty, gracefulness, softness, sweetness, gentleness, finery, show and magnificence.

The greater nervous susceptibility of women makes them too changeable. Hence they are said to be fickleminded. Shakespeare says, "Frailty—thy name is woman."

Woman is childish, frivolous and short-sighted. She is endowed with weaker power of reasoning and deliberation but she is more sober in her judgment.

Dissimulation and cunningness are innate in women. The mind of woman is unfathomable indeed. As Manu says, "The mind of women and the fate of man cannot be understood even by the Gods. How then can man understand her?" As they are physically weak they take recourse to dissimulation and cunningness to gain their ends. Nature has equipped them with these traits for their defence and protection, just as lions and tigers are provided with claws and teeth, bulls with horns, elephants with tusks for their protection and self-defence. They depend upon crafts and tears to achieve their objects and protect themselves. This is their strength. They wield their sway over men through these. As cunningness and dissimulation are natural to women, they are endowed with falsity to speech, faithlessness, ingratitude, treachery, which are the constant companions of cunningness and dissimulation. This is only a description of the generality or common run of woman-

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kind. There are rare jewels among women, even now who have reached the highest peak of perfection.

For a few years Nature bestows on women her gift of special beauty, charm, and elegance in order that they may capture the hearts of men. A woman conquers the heart of man and attains her ends by coquetry and feigning which she does not feel. Man loses his discrimination and understanding when he is swayed by lust and becomes a slave of woman, however intelligent he may be. A woman always needs a lord and a master. Hindu scriptures say, "A girl must be under the protection of her father. After she is married she must be under the protection and guidance of her husband. If she loses her husband she must be under the care of her son. Woman is by nature meant to obey. Even though she is placed in a complete independent position she at once attaches herself to some man and allows herself to be guided and ruled by him.

By the old laws of England the husband was called the lord of the wife. Manu also has said like this. Saint Paul says, 'Wives! obey your husbands." But husbands should not become arrogant and egoistic. They have no right to command their wives. The husband and wife should tolerate each other's taste. Even when there is no difference of opinion, divergence of taste may remain. There may be differences of sentiment. There should be unity in the great objects of life. Each can look up to the other and

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each can lead and follow in turn. Then only they can enjoy a happy home and lead a peaceful life.

Women should be trained to understand affairs of every kind. They should be better educated and brought face to face with the facts of life.

Some say that women have a small brain and have no power of originality, and most eminent women are inferior to mediocre men. But if they undergo the necessary discipline they can develop the power of originality. Originality can be attained only by vigorous and elaborate discipline of mind. Many women are capable of doing creditably everything done by man.

Women have not had time to become as efficient as men in some pursuits. They have to manage the household affairs. Management of husehold and social duties has preoccupied them.

Queen Victoria ruled a vast Empire in a unique manner. Queen Elizebeth was a mighty woman. Sarojini was a sweet orator. Vijayalakshmi was a minister. Avvya was a genius and poet. Andal was a great Bhaktaa. Saradamani became the holy mother.

Madam Chiang Kai Sheik has been the inspiration that has guided the hand of Chiang Kai Sheik at the helm of China's momentous struggle. To her has fallen the glorious and stupendous task of the rejuvenation of China in general and China womanhood in particular.

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Madam Stalim was a factory worker with power of reasoning. She lived in bare simplicity. Mrs. Roosevelt is an important personage as the President himself. She taught English, History, Civics to the girls at the Tod Hunter School. She is a versatile woman. She is a journalist.

Miss Hemleta, M.A., L.L.B., Bombay is the only lady solicitor in the whole of India. Miss Rama Pyari, M.A., B.T. of Kotah is a pious lady. She is a good Sadhak. Mrs. Lilavati Garde is a pious lady. She is a qualified doctor and a good Sadhak at Roorkee who does free service to the poor.

Kasturbhai Gandhi was a simple, unostentatious devoted woman. Even in old age she was among the first to volunteer passive resistance during the Rajkot trouble. She was extremely patient and courteous.

Mrs. De Nalera was intellectually equal to her husband in every way. She is deeply concened with cultural development of Eire. She became a prominent member of the Gaelic league and a teacher of Irish in the classes.

If women also become Job-hunters and spend their time and energy in eking a livelihood the children and the home are likely to suffer. They cannot become ideal wives and mothers. Children cannot be efficiently trained and nicely brought up.

Women should become ideal wives and mothers. This is nature's scheme in the grand plan. O Devis! Fulfil this and be happy for ever.

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GLORY OF WOMANHOOD

I wish to say a word on the devotional nature of the Hindu ladies. In India the religion is maintained by the ladies only. There is a peculiar religious instinct in them. Hindu ladies are highly devotional. They infuse the religious spirit in the males through their daily conduct and practical life. They get up early in the morning, clean the houses, take bath, do Japa, make a small temple in their houses and keep pictures of Lord and Puja vessels, etc. They keep the place sacred and in the evening do Arati and prayer. The whole house is charged with spiritual vibrations. The atheistic male members of the house are forced to do some prayer or the other through their influence on account of fear. In reality the ladies only govern the house. They are manifestations of Shakti. They control the males.

It is said that ladies are Abalas, (i.e., who are without strength). But in reality they are Balas. They are full of strength. They hold the master-key of the Hindu religion. They are manifestations of Mother Shakti. The element of Prakriti is predominent in them. Nowadays we have lady-barristers, lady-doctors with foreign qualifications, lady assembly members and lady aviators who pilot air-ships, What will become of the future destiny of males if ladies compete like this in all departments of life! A lady is the creatrix generatrix and nourisher of the universe,

You will have to train your wife in the spiritual path. She will also have to do rigid Sadhana. Mere

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gossiping counts nothing. If she serves her husband nicely and takes care of his body with right mental attitude, she can have self-realisation in and through the form of her husband alone, like Laila in Majnu, Savitri in Satyavan, Anasuya in Atri.

The husband is not entitled to do any religious rite without her presence by his side. Manu Smriti says, "where women are honoured, there the Devas are pleased; but where they are not honoured, there no sacred rite is fruitful." Such is the glory of Indian Womanhood.

That house is a miserable place, veritable hell on earth wherein the husband moves up in spirituality and the wife pulls him down in sensual grooves and vice versa. They should be harmoniously blended or joined by the thread of the Life of Self-knowledge, each aspiring eagerly for God-consciousness. That house is really a Vaikuntha where the husband and wife lead an ideal Divine Life, singing Hari's Name, repeating His Mantra, studying sacred scriptures, controlling the Indriyas and serving the Bhaktas and Sannyasins.

The Mantra that is recited at the time of Panigrahana is :

"Grihnami te saubhagatvaya hastam
Mayaa patya jaradashtiryathasah !

Bhago aryama savita purandhirmahyam
Tvaadurgarhapatyaya devah !!"

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I seize your hand so that we may have a good progeny, that you may live with me, your husband, till you become old. The one God, represented as Bharga, Aryama, Savitru and Purandhi, has given you to me for doing the duties of a householder.

"The bridegroom addressed the bride thus:

"Veerasurdevakama syona sam no bhava"

Give birth to heroes (many offspring) and worshipping the One God bring about our happiness.

Chudalai was a queen Yogini. She had many miraculous powers. She ruled a big state in the absence of her husband Sikhidhwaja.

Sulabha was a Brahma-Vadini. She immersed herself in Atma-Vichara and Brahma Chintana. Her name comes in the Upanishads and Brahma Sutras.

Ladies by their Pativratya-shakti can do anything. They can stop the sun from rising. Savitri brought back life to her husband Satyavan. She fought with the God of Death actually. You are all aware of the chastity of Anasuya, wife of Atri, mother of Sri Dattatreya. She turned the Trimurties as her children by her power of chastity.

Gargi wrs Jnani. Her name comes in the Brihadaranyaka Upanishad. She appeared quite nude in the court of Raja Janaka and had philosophical controversy with sage Yajnavalkya.

Madalasa was also a Jnani. She converted all her sons into Jnanins. She used to sing:

"Suddhosi, Buddhosi, Niranjanosi,
Samsara Maya Parivarjitosi."

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"O child! thou art pure, all-knowing, spotless, beyond the reach of Maya". When she was rocking the cradle of her child, the children imbibed along with the milk of the mother the Vedantic teachings also and became sages. All ladies should follow her example and train their children in the path of righteousness.

In olden days Hindu ladies also led the life of celibacy, served the Rishis, meditated on Atman and obtained Brahma Jnana. They were wearing the holy thread. They engaged themselves in Brahma Vichara and Nididhyasan.

Raikva had the daughter of King Janasruti for his service. He was a Naishthika Brahmachari.

No doubt it is difficult for ladies, particularly for young ladies, to pull on in the path of renunciation. They have not got the same freedom as men have. Men can sleep and move about in any way they like. It is a great pity that there is no Ashram for the lady-sannyasins.

A mob of 10,000 persons came out to stone Mary Magdalene, the Roman prostitute. Lord Jesus addressed the mob with these words: "He that is without a sin amongst you, let him cast a stone at her." The mob was silenced at the utterance of Lord Jesus. Mary Magdalene became the next moment a saint through the grace of Jesus. It is extremely difficult to say when, on whom and how the grace of God will descend. Lord Krishna says in the Gita: "They who take refuge in Me, O Partha, though of the

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womb of sin, women, Vaishyas, even Sudras, they also tread the highest path." Dear Devis! What reason is there then for despair ?. *Nil desperandum*. Be up and doing. Struggle. Exert. Practise. Plod on. Do sincere Sadhana. March courageously. The All-merciful Lord will surely crown your efforts with success. Even the vilest of us can attain salvation. Lord Krishna has given us the word of assurance.

O Vidya, would you not like to be a Mira! Mira was driven from the palace by her husband. She was very young. Did He not take care of her? When she was about to drown herself in a river according to the orders of her cruel husband, the Lord held her in the lap. Will He not do the same thing for you? Have full trust in Him and be at ease and full repose. Sing like Mira. Pray like Prahlad.

One Sachi rocked the cradle of her son with the Dhwani of Hari's Name, infused in him the honey of devotion, and brought forth to the world a Gouranga who changed the mentality of the people of Bengal.

Just as the dark, unfathomable depths of ocean bear many valuable pearls and gems of the purest ray serene, so also amongst you all, there are still many Chudalais, Sachis. Anasuyas and Sulabhas.

O Devis! Do not waste your lives in fashion and passion. Open your eyes. Walk in the path of righteousness. Preserve your Pativrata Dharma. See divinity in your husband. Study the Gita, Upanishads, Bhagavata and Ramayana. Become good Grahastha-Dharminis, and Brahmavicharinis like

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Sulabha and Gargi. Bring forth many Gourangas. The destiny of the world is entirely in your hands. You are holding the master-key of the world. Open the door of Elysian Bliss. Bring Vaikuntha in your home. Train your children in the spiritual path. Sow the spiritual seed when they are young.

My earnest prayer is that ladies should sing in the early morning the names of Lord, as soon as they get up. They should train their children also to sing the Names. The whole house will be charged with spiritual vibrations. Even when they cook and do other household works, they should sing the names of Lord. A strong habit of repeating the Lord's Name will be formed in two months. This itself is quite sufficient for attaining God-realization. Singing the names of Lord is a very easy way for getting Darshan of God in this Kali Yuga. Even when any one dies, the habit of singing the Name of Lord will come to rescue.

May the Divine Flame glow brighter in you all! May the Devis shine with the effulgence of chastity! May they tread the path of righteousness and attain God-consciousness! May they rejoice in their homes, leading the life of purity and divinity! May they live with their husbands like Sita and Rama, Radha and Krishna! May they bring forth children like Gouranga, Jnana Deva, Sadasiva Brahman, Sri Sankara!

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WHO IS AN ACCOMPLISHED LADY?

If a lady can play bridge on the table, if she can play tennis and piano, if she can read news-paper she is regarded nowadays as an accomplished lady. If she can entertain guests, if she can speak good English in the club, if she can drive a car and an aeroplane, if she gets her education in England, if she takes her food with knife and fork, if she knows dancing, she is considered as a still more accomplished lady. She is a cent per cent modern lady. Such an accomplished lady only can get a suitable I.C.S. husband without any difficulty.

She knows how to shake hand with gentlemen. She has read many novels. Sometimes she can discuss political and social problems with her husband and other gentlemen in the club. She can walk on high-heeled boots in the most elegant style. She can please her husband in a variety of ways. She knows how to paint her face and lips with the modern toilet preparations. She knows how to smoke in the proper manner. She also knows how to dress her hair in a variety of ways. She will carry a big bag in her hand though it is an empty purse. She wants it at any cost. She must have it. She wants to appear as a rich dignified lady of high rank and status in Society.

Boys who have returned to India with foreign degrees are in quest of such girls only.

Rishis and sages have said, "A woman who is chaste, who is modest, who serves her husband with

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devotion, who does not mix mith men, who is simple in her dress, who assists her husband in the performance of Agnihotra and other religious rites, who serves guests with intense faith and devotion, who does not talk in the presence of men, who has studied Ramayana, Bhagavata, who is ever engaged in the discharge of household duties is a real Devi. She is really an accomplished lady."

Sulabha was a Sannyasini. She renounced the world when she was young. She was endowed with the four means of salvation. She had knowledge of the Vedas. She argued with Raja Janaka and removed his doubts. She had knowledge of Self. She was a real accomplished woman. She still lives in our hearts. Mahabharata and the Upanishads speak of her glory. The world is in need of such accomplished women with Brahma Jnana but not of butterflies with vanity and posing who drain the resources of their husbands and make them unhappy and miserable.

Mira ever sang the glory of Lord Krishna. Her heart was ever saturated with Prem for Giridharanagar. Kingdom was a straw for her. Her soul-stirring songs still inspire thousands of people. So long as the world lasts, so long as Lord Krishna's name remains, she also will live. She has earned undying fame. She has immortalised her name through her devotion. The world wants many Miras.

Madalasa attained Self-realisation. She sang the cradle song "Suddhosi, Buddhosi, Niranjanosi" and made her children Brahma-Jnanis. She was really an

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accomplished woman although she did not know how to play tennis, bridge, piano, how to drive motor car and an aeroplane. She did not change her dress very often. She did not put on costly sarees, broaches, jewels and necklaces. Santi was her necklace. Knowledge was her armlet. Discrimination was her ear-ring. Forbearance was her nose-screw. Purity was her bracelet. She shone not with the face-powder and shining silk-clothes and gold borders but with the splendour and effulgence of Brahmic aura or Brahma-Tejas or Brahmavarchasa. This world is in dire need of many more Madalasas.

Savitri brought back life to her dead husabnd through her power of chastity. Anasuya converted the Trimurtis as her children through the power of her purity.

Damayanti served her husband untiringly in his distress. Sita passed through the ordeal and lived to serve her Lord. The Gopis suffered from Viraha when they experienced separation from Lord Krishna. The name of Krishna was ever in their lips. All these ladies are really accomplished women. They still live in our hearts though centuries have passed away.

By the delusion of the pairs of opposites sprung from attraction and repulsion all beings walk in this universe wholly deluded. They do not know what they are really doing. Eating, drinking, sporting, merry-making have become their ideal, centre and goal. What a sad state!

They have forgotten all about their divine nature, Sadhana, control of mind and senses, self-restraint,

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study of scriptures, Japa and meditation and cultivation of virtues. They have no ethical training. Somehow they earn money and have a comfortable living. If they begin to think seriously they have done nothing except eating and sleeping. Alas! they have wasted their most precious lives! They have not done any virtuous action to elevate themselves from this mire of ignorance!

May you all be free from ignorance, Moha or delusion! May this world abound with really accomplished women like Sita, Radha, Savitri, Sulabha and Anasuya!

O WOMAN! HOME IS THY SPHERE

Salutations and adorations to Mother Durga, the World-Mother who has assumed the forms of women for Her own Lila or sporting.

Men and women should do different kinds of work in accordance with their temperament, capacity and aptitude. Women cannot do the work of men nor men can do the work of women. Women are specially fitted for rearing and education of children, maternity and child-welfare work, house-hold management etc. Here is a great field for them. This is the most useful, laudable and noble work.

Home, the sweet home, the happy home is the basic foundation of national strength and prosperity. A mother renders incalculable service to the nation and the national culture in bringing up the children

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on healthy and sound lines. The nursing and rearing of children is the most important work for women. Women have ample opportunities to form and sustain the national health and prosperity. They can undoubtedly exercise to the fullest extent their remarkable and unique abilities in rendering the home the cradle of culture, character and personality. Home is the proper sphere for a woman. Outside this sphere she can never fulfil the mission which God has given her.

Family is the unit of Society. A wife is the queen of the house, a ministering angel. Her proper and noble duty is to make the home sweet and render it a nursery out of which heroes, saints, Yogis, sages, and citizens of the land are to be born enriching and ennobling the nation. The fountain-source must be pure and unalloyed and untainted.

The home is the primeval and eternal school where we learn to practise serveral virtues. It is there that life's great problems are solved. The inspiring force or genius of the home is the woman.

The idea that man and woman are equals, is a purely Western concept. The Indian or Hindu concept is that man and woman, Purusha and Shakti are one and indivisible. Wife is Ardhangini. She ever dwells in her husband. She occupies half the body of her Lord. Sita did not think herself a separate entity. She was in and of Rama. The Indian woman always identifies herself completely with her husband in all domestic, religious and social

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life. No religious ceremony can be performed by the husband without his wife. The Vedic hymns chant of her, "Be an empress to your father-in-law; be an empress to your mother-in-law; be an empress to your husband's brothers and sisters." She is the queen of house. She illumines the home through the glory of motherhood. There is no difference between her and Laksmi, the goddess of affluence, peace, beauty, charm and grace. Of what avail for her is voting and sitting in the council chamber ?

It is in the motherhood of woman that all her prerogative, glory competency and jurisdiction specially are invested according to the Indian view. Rama, Bhishma, Yudhishthira, Sri Krishna and Sankara are shining examples of ancient India of becoming great through the worship of mother and its consequent beneficial training. Modern Europe even is not devoid of such examples. Napoleam and Garibaldi provide them. The great Italian general and patriot is said to have remarked that in the horrors of the battlefield the vision of his saintly mother kneeling and praying to God to save his life ever carried him through the thickest and greatest of dangers that beset him.

There is no limit to the freedom which the so-called educated woman enjoys now. This freedom has caused many homes to be wrecked. It has created disorders in society. It has brought shame on many respectable families. The girls, in their insatiable craving for freedom have overstepped the limit and

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lost that priceless possession which the women of the past could keep untarnished.

Chastity, purity, simplicity and service are always the ideals of Indian womanhood. By following these ideals Indian women have preserved the Sanatana Dharma at all times of crisis. The backbone, the bed-rock, the basis of our Dharma has never been let out of sight in spite of severe agitations, convulsions, temptations and periods of stress and strain chiefly owing to the righteous conduct and purity of Indian women.

In Indian woman's conference women vigorously want the right to divorce. What a shame! They are following the footsteps of Western women. This is vile imitation. This is the work of some fashionable, westernised women. In this holy land of Aryavartta in this sacred Bharatavarsha where Sita, Radha, Damayanti, Savitri led the ideal life of chastity and Dharma, some vain, ignorrnt, so-called educated women who smoke publicly, who play cards publicly with men in the club, who have lost their feminine grace, motherly virtues and Satee-Dharmas wish to introduce new rules and get new privileges which are not conducive to their happiness, elevation and salvation. They are doomed to destruction.

What after all, has India gained by her women having been given the right to vote? What have we gained by some of our women becoming municipal councillors and legislators? Nothing, nothing, nothing.

It is quite ridiculous, absurd and improper for women to take part in political agitation wherein

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they will have to mix promiscuously with all sorts of persons. It is a shameful and ugly spectacle indeed to see yonug women-volunteers marching with men-volunteers, taking to picketing, losing all their modesty, sense of proportion and propriety and exposing themselves to ridicule, disgrace and danger.

It is very dangerous for a woman to take part in political warfare. She loses her dignity, modesty, feminine grace, the sanctity of her person and character by mixing with men freely. A woman who mixes freely with men cannot preserve her chastity for long. There can be and there have been exceptions. A woman who mixes with men freely in public life and yet remains pure must be certainly super-human. An ordinary woman with her natural passion will soon succumb. Human nature will fulfil itself.

There have been cases of young women who have fallen on account of their taking part in political agitation. They are lost for ever to themselves, to their husbands to their parents and to the world. One can only laugh at them when they say that they have been working for the freedom of India.

Those who have encouraged women to take part in political agitation all in the name of patriotism have done unknowingly incalculable harm. They have destroyed the peace of many a family. They have caused countless heart-breakings. They have produced in young women a false sense of freedom and a disregard for duties to husbands and parents. They have made

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woman unwomanly by leading her on gradually from patriotism to promiscuity and from liberty to license.

Our ancient Rishis and Lord Manu placed more restrictions on freedom of women than on that of men. They were really very wise. They clearly understood nature and the law.

Draupadi says in Mahabharata (Vana Parva), "Daily I clean the house, clean the utensils, cook the food and serve it in proper time and carefully preserve the foodstuffs in the house. I serve my husbands with intense faith and devotion. I manage the household affairs with great care and vigilance. I look after the wants of the servants. I get up in the early hours of the dawn before my husbands get up, take my bath and perform the household work." Here is an ideal woman who still lives in our hearts. She wishes neither for equality with her husband nor voting in the Assembly. She was humble, simple, cultured, virtuous, self-controlled and lived to serve her husband.

May the women of the world lead a virtuous life and become real spiritual partners in life of men! May Indian women crave not for freedom, equality with men, power or privilege for voting! May they be free from fashion and vile imitation! May they follow the example of Sita, Draupadi, Savitri, Anasuya and Damayanti!! May they become ideal wives and ideal mothers of the land!!

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THE HOLIEST DAY FOR EVERY DISCIPLE

GURU PURNIMA

8th JULY, 1960

Spiritual aspirants, disciples and devotees of
Satguru Sri Swami Sivanandaji Maharaj
will celebrate
THE HOLY DAY
In a befitting manner,
by

1. Organising mass prayer meetings, for the health and long life of Sri Gurudev, and for world-peace.
2. By strengthening existing Branches of the Divine Life Society and starting new ones.
3. By taking active part in Gurudev's Jnana Dana Movement.

and

Earn Sri Gurudev's Choicest Blessings and Grace

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम्।
मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा॥

The Guru's sacred form should be meditated upon; His Lotus-Feet should be worshipped; His words are gospel-truth to the seeker after Truth; and His Grace will enable you to attain Final Liberation.

Voluntary Contribution for the success of the Head-quarters' Celebrations will be gratefully accepted by:

The Secretary, Divine Life Society,
P.O. Sivanandanagar, Rishikesh (Himalayas)

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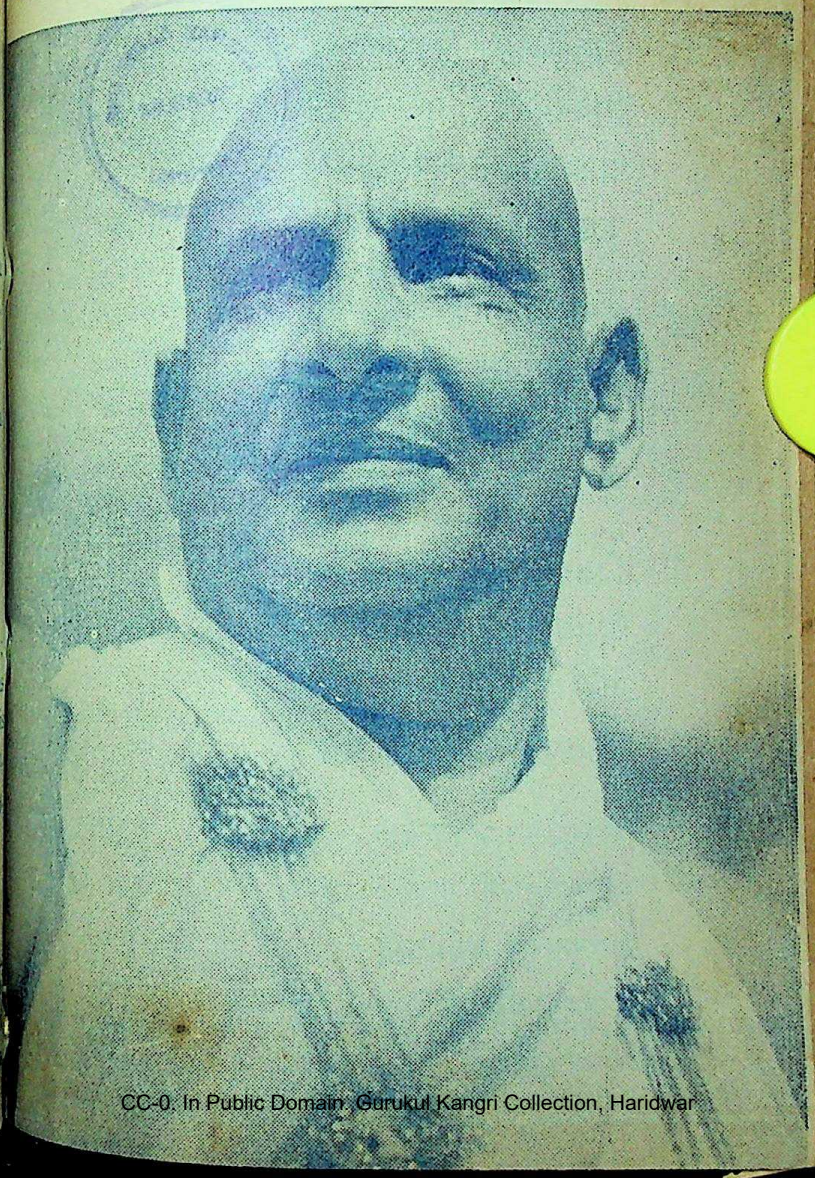

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda, Ananda Kutir)

Thars: Gopikageetam

[१] विगतकल्मषं विश्वसेवितं
निगमभाषिणं निर्मलाशयम्
अगतिपालकं तापसोत्तमं
जगति विश्रुतं श्रीशिवं भजे

[२] अमलमानसं शोकनाशनं
सुमतिमानितं दिव्ययोगिनम्
समविलोकनं सत्यभाषणं
सुमनसं सदाभावये शिवम्

[६] विशदरोचिषं विश्ववासिनां
विशयनाशकं पूतभावनम्
अशरणाश्रयं लोकसेवने
भृशसमुत्सुकं श्रीशिवं भजे

[४] अतनुवैभवं भूतवत्सलं
श्रुतविशारदं सारवेदिनम्
नतजनावृतं सर्वमानवै-
र्नुतमुपाश्रये श्रीशिवं मुनिम्

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THE YOGA-VEDANTA

Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Essence of Principal Upanishads

(Sri Swami Sivananda)

CHHANDOGYA UPANISHAD

TAT TWAM ASI

1130. Learn from me, the true nature of sleep.

1131. When a man sleeps here, he becomes united with pure being; he is gone to his own Self.

1132. Therefore people say he sleeps (Svapiti), because he is gone (Apiti) to his own (Sva).

1133. All these creatures have their root in Being. They dwell in Being. They rest in Being.

1134. When a man departs from hence, his speech is merged in the mind, his mind in Prana, his Prana in fire, and fire in the Highest Being.

1135. That which is the subtle essence (the root of all), in that all that exists has its Self; that is the Truth. That is the self, that thou art, O Swetaketu!

1136. Just as bees make honey by collecting the juices of distant trees and then reduce the juice to one uniform fluid, and as these juices have no discrimination so that they might say; "I am the juice of this tree, or that tree". In the same manner, all these creatures, when they have reached the Be-

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ing, do not know that they have reached the Being. That which is the subtle essence of all, in that all that exists. That is the truth. That is the self. Thou art.

1137. Some rivers flow to the east; others to the west. They become one with the sea. They become the sea. And, just as these rivers, when they are in the sea, do not know: "I am this river or that" in the same manner, these creatures, when they have come from the Being, do not know that they have come from the Truth. That which is the subtle essence, in that all that exists has its Being. That is the truth. That is the self that thou art.

1138. If someone cuts a ranch of a tree, it would bleed, but it would live. Pervaded by the living self, the tree stnds firm, drinking in nourishment and rejoicing. But if the life (the living Self) leaves one of its branches that branch withers and if it leaves the whole tree, the whole tree withers. Similarly, this body dies when the living Self has left it, the living Self dies not. That which is the subtle essence of all, in that all that exists has its Being. That is the Truth. That is the self that thou art.

1139. That subtle essence which you do not perceive in a tiny Nyagrodha (banyan) seed grows into the great Nyagrodha tree. Similarly, That which is the subtle essence of all, in That all that exists has its Being. That is the Truth. That is the Self. That Thou art.

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1140. Just as when you add salt to a tumbler of water, you do not perceive it; but it is there, all the same; even so, in this body, though you do not perceive the Sat or Pure Being, it exists. That which is the subtle essence of all, in That all that exists has its Being. That is the Truth. That is the Self. That Thou art.

1141. Suppose a person is brought away blindfolded from his native land and left in a foreign country. He realises that he has been so brought, and is told by a kind-hearted man that his native land lay in a particular direction. He proceeds in that direction and enquiring from village to village, reaches his home. Even so, the seeker, with the help of the Guru, understands his destination and arrives at the Truth. That which is the subtle essence in all, in That all that exists has its Being. That is the Truth. That is the Self. That Thou art.

1142. When a man is dying, his relatives surround him and ask: "Do you recognise me?" He does. But when his speech is merged in his mind, his mind in breath, breath in fire, and fire in the Highest Being, then he knows them not. That which is the subtle essence of all, in That all that exists has its being. That is the Truth. That is the Self. That Thou art.

1143. Suppose a man is charged with committing theft and is brought before the Magistrate. The heated axe is held before him. He holds it. If he has committed the theft and denies it, his hand is burnt. But if he is truthful, he is not burnt. As

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that (truthful) man is not burnt, thus has all that exists has that as its Self. That is the Truth. That is the Self. That Thou art.

1144. Thus instructed, Swetaketu understood the Truth.

STEPS TO INFINITE BLISS

1145. Narada approached Sanatkumara and said: "Teach me, Sir."

1146. Sanatkumara said: "Please tell me first what you already know."

1147. Narada replied: "Oh Lord! I know the four Vedas. I know the Itihasa-Purana, grammar, all Shastras, all sciences and all the arts. But, sir, I am only like one who knows many words. I am not a knower of the Self. I have heard from great ones like you that he who knows the Self overcomes grief. And I am in grief. Do help me over this grief of mine."

1148. Sanatkumara said to him: "Whatever you have studied is only a name. Meditate on the Name. He who meditates on the Name as Brahman, becomes independent as far as the Name reaches.

1149. Speech is greater than Name. Speech makes us understand the Vedas, etc.

1150. If there were no speech, neither right nor wrong could be known; neither the true nor the false, neither the good nor the bad, neither the pleasant nor the unpleasant. Meditate on Speech.

1151. He who meditates on Speech as Brahman becomes independent as far as speech reaches.

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1152. Mind is greater than speech. Mind holds within it both Name and speech.

1153. When one wishes in his mind to read the Veda, he reads it. When he wishes in his mind to perform actions, he performs them.

1154. Mind is the world. Mind is the Self indeed. Mind is Brahman. Meditate on the Mind.

1155. He who meditates on the Mind as Brahman becomes independent as far as the Mind reaches.

1156. Will is greater than the Mind. For, when a man wills, he thinks in his mind, then he sends forth speech, and then he utters it in name. All these are therefore centred in will, consist of will and abide in will. Meditate on Will.

1157. He who meditates on Will as Brahman, he being himself permanent, firm and undistressed, obtains the permanent, renowned and undistressed worlds appointed for him. He is independent as far as Will reaches.

1158. Intelligence is greater than will. For, when a man understands, then he wills, then he thinks in his mind, then he sends forth speech, and then he sends it forth in a name.

1159. All these centre in intelligence, consist of intelligence, and abide in intelligence.

1160. Therefore, if a man is unintelligent, even if he possesses much learning, people say of him, he is nothing.

1161. If a man is intelligent, even though he knows but little, to him indeed do people listen gladly.

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1162. Intelligence is the centre of all these. Intelligence is their Self. Intelligence is their support. Meditate on Intelligence.

1163. He who meditates on Intelligence as Brahman, is independent as far as intelligence reaches.

1164. Meditation is greater than Intelligence.

1165. The earth meditates, as it were; and thus do the sky, the heaven, water, the mountains, gods and men. Therefore, those who among men obtain greatness here on earth, appear to have obtained a share of meditation.

1166. While small and vulgar people are always quarrelling, abusing and slandering, great men seem to have obtained a share of meditation.

1167. Meditate on meditation. He who meditates on meditation as Brahman, becomes independent as far as meditation reaches.

1168. Knowledge is greater than meditation.

1169. Through knowledge you know the Vedas and Sastras, arts and sciences.

1170. Meditate on Knowledge. He who meditates on Knowledge as Brahman, obtains the worlds of the knowing and the wise; he becomes independent as far as knowledge reaches.

1171. Power is greater than knowledge.

1172. One powerful man shakes a hundred men of knowledge. If a man is powerful, he rises. If he rises, he visits wise people and by following them, he sees, hears, reflects, understands, acts and knows.

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1173. By power the earth stands. By power stand the sky, the heaven, the mountains, gods and men, cattle and animals down to ants, and worms. By power the world stands firm.

1174. Meditate on power. He who meditates on Power as Brahman, becomes independent, as far as power reaches.

1175. Food is greater than power. If a man abstains from food for ten days, though he lives, he is unable to see, hear, reflect, understand, act and know.

1176. Meditate on Food. He who meditates on food as Brahman, obtains the worlds rich in food and drink. He is independent as far as the food reaches.

1177. Water is greater than food. If there is no sufficient rain, the vital spirits are troubled and then there will be less food.

1178. It is only water that has assumed different forms—earth, sky, heaven, mountains, gods, men and beasts, down to ants and worms.

1179. Meditate on water. He who meditates on water as Brahman obtains all wishes and gets satisfaction. He becomes independent as far as water reaches.

1180. Fire is greater than water.

1181. Through the medium of air, it warms the ether. Then people say: "It is hot, it burns, it will rain." Thus does fire, after exhibiting this sign itself first, create water.

1182. Thus again, thunderings come with light-

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ning, flashing upward and across the sky. Then people say: "There is lightining and thunder; it will rain." Then also does fire, after showing this sign, first, create water.

1183. Meditate on fire. He who meditates on fire as Brahman, being resplendent himself, obtains resplendent worlds, full of light and free from darkness; he becomes independent as far as fire reaches.

1184. Ether (Akasa) is greater than fire. For in the Akasa exists both sun and moon, the lightning, stars and fire. Through the Akasa we call, through the Akasa we hear, through the Akasa we answer.

1185. In the Akasa all things are born; and towards Akasa all things grow.

1186. Meditate on Akasa. He who meditates on Akasa as Brahman, obtains extensive worlds, full of light, free from the troubles of overgrowing, wide and spacious; he becomes independent as far as Akasa reaches.

1187. Memory is greater than Akasa. Where many are assembled together, if they have no memory, they would not hear anyone, they would not think, they would not know.

1188. Meditate on memory. He who meditates on memory as Brahman, becomes independent so far as his memory reaches.

1189. Hope is greater than memory. Fired by hope does memory read the Mantras, perform sacrifices, desires sons and cattle, desire this world and the next.

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1190. Meditate on hope. He who meditates on hope as Brahman, all his desires are fulfilled by Hope. His prayers are never vain. He becomes independent so far as hope reaches.

1191. Prana is greater than hope. Just as the spokes of the wheel are fastened to the nave, so is everything fastened to the Prana.

1192. Prana is the father. Prana is the Mother. Prana is the brother. Prana is the sister. Prana is the teacher. Prana is Brahman.

1193. If one says anything harsh to his father, mother etc. then people say: "Shame on thee! Thou has offended thy father," etc. But if after the Prana has departed from them, even if one were to burn them together, by a poker, they would not say: "Thou hast killed thy father, mother," etc.

1194. Prana is verily all these. He who sees thus, thinks thus and knows thus, becomes an Ativadin.

1195. But verily he is an Ativadin who declares the Highest Being to be the Truth.

1196. One should desire to know the Truth.

1197. When one understands the Truth, then only one desires the Truth .

1198. When one thinks, then he understands.

1199. When one has faith, then he thinks.

1200. When one attends on his teacher, then one has faith.

1201. When one performs all sacred duties (control of the senses and concentration of the mind),

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then only one attends really on a teacher.

1202. Whn one obtains Bliss then he does his duties.

1203. The Infinite is Bliss. There is no bliss in anything finite.

1204. Where one sees nothing else, hears nothing else, understands nothing else—that is the Infinite.

1205. Where, however, one sees something else, hears something else, understands something else—that is the finite.

1206. That which is Infinite is Immortal. That which is finite is mortal.

1207. The Infinite is indeed below, above, behind, before, to the right, and to the left. It is indeed all this.

1208. He who sees thus, thinks thus, and understands thus, loves the Self, delights in the Self, enjoys the company of the Self, and rejoices in the Self; he becomes the Svarat (Self-king); he becomes independent in all the worlds.

1209. But those who know otherwise, are ruled by others and live in perishable worlds; and they become dependent in all the worlds.

1210. For one who sees thus, thinks thus and understands thus, Prana springs from the Self; hope springs from the Self; memomry springs from the Self; so do Akasa, fire, water, etc. Everything springs from the Self for him.

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1211. He who sees thus, sees not death, nor disease nor pain; he who sees thus, sees everything, and obtains everything, everywhere.

1212. When food is pure, the inner nature becomes purified. When the inner nature has been purified, the memory becomes firm. And when the memory of the Highest Self remains firm, then all the ties which bind man to belief in anything (but the Atman) are loosened.

THE THREE STATES AND BEYOND

1213. Prajapati said: "The Self or Atman which is free from sin, free from old age, free from death, free from grief, free from hunger and thirst, with true desires (Satyakama) and true will (Satya-Sankalpa), that it is which we must search out, that it is which we must try to understand."

1214. He who has sought after this Self and understands It, obtains all worlds and all desires.

1215. Indra, chief of Devas, and Virochana, chief among Asuras, went to Prajapatji, with fuel in hands, as was the custom for pupils approaching their Guru.

1216. They dwelt there as religious students observing the vow of celibacy for a period of thirty-two years.

1217. When questioned by Prajapati, they said: "It is with the purpose of knowing the Self that we have dwelt here.

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1218. Prajapati said: "The person that is seen in the eye, that is the Self. This is the Immortal, the Fearless. This is Brahman.

1219. They asked: "Sir, He that is perceived in the water, and He that is seen in the mirror—which of these is That?

1220. He said: "He himself indeed is seen in all these."

1221. They went away satisfied. Virochana with a satisfied heart went to the Asura and preached this doctrine to them. "The body alone is to be worshipped (as the Self).

1222. Therefore, they call even now a man who does not give alms here, who has no faith, and offers no sacrifices, an Asura, for this is the doctrine of the Asura.

1223. But Indra, before he had returned to the Devas, experinced this difficulty: "As this body (seen in the water) is well adorned when the body is well-dressed, well cleaned when the body is well-cleaned, that Self will also be blind, if the body is blind, and will perish in fact as soon as the body perishes. Therefore, I see no good in this doctrine."

1224. He returned to Prajapati who asked him to remain with him for another thirty-two years.

1225. At the end of this period, Prajapati said to Indra: "He moves about happy in dreams, He is the Self, the Immortal, the Fearless, this is Brah-

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1226. Once again, Indra went away, but found this difficulty: "Thou the dream self is not blind when the body is blind, not one-eyed, when this body is one eyed, nor is it destroyed by the destruction of the body, yet they kill it, as it were. It becomes even conscious of pain and sheds tears, Therefore, I see no good in this."

1227. Again he returned to Prajapati and remained with him for another period of thirty-two years.

1228. At the end of this period, Prajapati said to Indra: "When a man, being asleep, reposing, and at perfect rest, sees no dreams, that is the Self, that is the Immortal, the Fearless, that is Brahman."

1229. Once again Indra went away, but returned with this difficulty: "In the truth he does not rightly know himself as 'This is I' nor does he know these beings. He is gone to utter annihilation. I see no good in this."

1230. At Prajapati's command, Indra remained with him for a further period of five years.

1231. Then Prajapati said to Indra: "Indra! This body is mortal. It is subject to death. It is the abode of that Self which is Immortal and bodyless."

1232. The embodied self is subject to pleasure and pain. But Self without the body is not troubled by pleasure and pain.

1233. The wind is without body, the cloud, lightning and thunder are without body. Now, as the-

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se, rising above, appear in their own form, as soon as they have approached the highest light.

1234. Thus does this Being, rising above this body, and having reached the Highest Light, appear in Its own form.

1235. This is the Uttama-Purusha, the Supreme Person.

1236. He moves about there laughing, playing and rejoicing, never minding that body in which he was born.

1237. Just as a horse is attached to the cart, so also the Prana is attached to this body.

1238. Now where the eye has entered into Akasa, (in the act of seeing), that is the person in the eye, the eye itself is the instrument of seeing.

1239. He who knows: "May I smell this", he is the Self, the nose is the instrument of smelling.

1240. He who knows: "May I think", he is the Self, the mind is his divine eye. And it is by means of his divine eye of the mind that he sees desires and rejoices.

1241. The Devas who are in the world of Brahman meditate upon this Self (as taught by Prajapati to Indra, and by Indra to the Devas).

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Essence of Bhakti Yoga

(Sri Swami Sivananda)

BHAKTI YOGA—I

1. Jnana (wisdom) and Vairagya (dispassion) are the two sons of Bhakti (devotion).
2. Without Bhakti Jnana will dry up and dispassion will evaporate.
3. Without oil the lamp will get extinguished. without Bhakti Jnana and dispassion will perish.
4. The proof that man loves God is first shown by loving his fellow-men.
5. Ask God to give you His Grace that you may suffer willingly. Ask not God to take the suffering from you.
6. With devotion humility comes.
7. In the wake of devotion, renunciation follows.
8. Devotion is the master-key to attain divine perfection.
9. Bhakti includes the love of humanity.
10. Bhakti consists in love to God and through this in love to man.
11. Love to humanity must be based on love to God; if it is not, it is bound to have a shaky foundation.

BHAKTI YOGA—II

1. Love unites the individual soul with God.
2. It is only love that finds out God.
3. God is the primal essence.

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4. The vision of God is a gift of God. It is not an achievement attained by human effort independent of God.

5. God is revealed to those who love Him and whose minds have been purified by devotion to holy scriptures and holy preceptors, practice of Karma Yoga and more than all, Prapatti or self-surrender.

6. God is a lover who resides in every heart irrespective of caste and creed, high and low.

7. Loving remembrance is the method of reaching Him.

8. I have drunk the elixir of God by which all other elixirs have become bitter and worthless.

9. Many saints came from the so-called lower classes. Thy were illiterate. They did manual labour to make both ends meet. They were persecuted by persons in power.

10. Sadhana was a dealer in meat. Dharma was a poor jat cultivator. Sena was a court barber at Rewa. Kabir was a weaver. Raidas was a cobbler. Tukkaram and Namdev were Sudras. Namdev was a tailor. Tukkaram was a cultivator.

11. Without renunciation, Bhakti or devotion can never be cultivated in the heart.

12. God demands complete self-surrender from His devotees.

13. Love is a tremendous force in the world. It draws men together. It is quite as real as electricity or magnetism or gravity.

14. All life is divine. All love is basically divine love.

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15. A devotee who has made total sefl-surrender to God feels that he has no independent existence of his own. He lives in the Lord.

16. The way to attain Krishna is to become a Gopi.

17. Make your body the temple of the Lord. Become Lord-filled, Lord-Intoxicated.

WHAT IS BHAKTI ?

In the Sivananda Lahari, Sri Sankaracharya explained the nature of Bhakti in the beautiful verse ;

Ankolam Nijabeejasantati-
rayaskantoplam Soochikaa
Saadhwee Naijavibhum Latha Kshitiruham
Sindhuh Saridvallabham
Praapnoteeha Yatha Tatha Pashupateh
Paadaaravindadwayam
Chetovrittirupetya Tishthati Sadaa,
Saa Bhaktiritychyate.

Hare the Bhakta"s intense love for God is compared to five well-known examples :

1. The Ankola fruits fall to the ground and the seeds are liberated. But they are instantly and powerfully attracted to the trunk of the mother tree. They move in the direction of the trunk and stick to it.

2. The needle flies to the magnet, attracted by an irresistible force.

3. A devout and chaste wife lives constantly in the thought of her husband and his service.

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4. A creeper restlessly searches for a tree to entwine itself; and once it has caught a tree it winds itself round it inextricably, as it were with great "affection and love", Even if the creeper is violently pulled away from the tree, the instant it is released, it will rush back to the tree and wind itself around it.

5. The river bouncing towards the ocean. It surmounts all obstacles and flows ceaselessly till it attains the ocean.

Such should be the devotion of the Bhakta to the Lord, constant, intense and powerful.

NAVAVIDHA-BHAKTI.

Sravanam Kirtanam Vishnoh :
Smaranam Padasevanam
Archanam Vandanam Dasyam
Sakhyamatmanivedanam
Sri Vishnu-Sravane Parikshitirabhut
Vajyasaki Kirtane
Prahladah Smarane Tadanghribhajane
Lakshmih Prithuh Poojane
Akrurastvabhivadanetha Hanuman
Dasyetha Sakhyerjunah
Sarvasvatmanivedane Balirabhut
Kaivalyamesham Padam.

Hearing the Lord's stories, singing His glories, remembering Him always, serving at His feet, worshipping Him, adoring Him, being His humble servant, being His friend and dedicating one's all to Him, these are the nine ways of attaining Him.

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Parikshit attained Him by hearing His stories; Vyasa's son by singing His glories; Prahlada by constantly remembering Him; Lakshmi by serving at His feet; Prithu by worshipping Him; Akrura by adoring Him; Hanuman by being His humble servant; and Bali by dedicating his all to Him. All attained salvation equally, though by different methods.

TEN BHAKTI COMMANDMENTS

1. Develop devotion through Japa, Kirtan, Sattvic food, worship (Pooja), etc. Yearn for God-vision. Love Him with all your heart. Remember Him constantly.

2. Keep the company of Saints, the righteous and the wise. Study devotional books like the Gita, the Bhagavata, the Ramayana, the lives of Saints.

3. The name of the Lord is Divine Nectar. Name is your sole Refuge, Prop and Treasure. Name and Nami (God) are one. Always chant His Names with devotion. Do Kirtan. This is the principal Sadhana in Kali Yoga.

4. Pray to the Lord from the core of your heart:
"I am Thine. All is Thine. Thy will be done.
I am an instrument in Thy Hands.
You do everything. You are just.
Grant me faith and devotion."

5. Feel the presence of God with you. See God in every face.
Behold the whole world as the Lord.

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6. Practise Sadachara (right conduct). Cultivate virtues and eradicate vices. Be good. Be kind to all. Be humble. Be pure. Speak the truth. Control anger. Have a large heart. Develop compassion.

7. Teach the eye to behold the Form of the Lord. Teach the ear to hear the Lord's Leelas and Glory. Teach the hands to serve the Saints and the poor.

8. Take refuge in the Lord.
Do total, ungrudging self-surrender.
Live for him.
Offer your actions to Him.
His Grace will descend on you.

9. Have perfect trust in God.
Faith is necessary to attain God.
Faith can take you to the inner chambers of Lord.

10. Constantly repeat some inspiring verses (praises of God's glory) or some Mantras, or the Names of God. This will be your Divine background of thought.

RULES FOR JAPA

While doing Japa the following rules should be observed.

1. Take a bath, or wash your hands, feet, face and mouth before sitting for Japa in the morning. At other times this is not absolutely necessary. Do Japa

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whenever you have leisure, specially during the Sandhyas or the junctions of the day (morning, noon and evening) and before going to bed.

2. A comfortable Asana (Padmasana, Siddhasana, etc.) helps to make the mind also steady, controls Rajas and aids concentration.

3. Face the North or East. This exercises a subtle influence and enhances the efficacy of Japa.

4. Before commencing the Japa repeat elevating prayers invoking the aid of your Ishta Devata. This induces proper Sattwic Bhava.

5. Repeat your Ishta Mantra 108 to 1080 times daily (one to 10 Malas). Gradually increase this.

6. Think of the meaning of the Mantra while repeating it.

7. Pronounce each letter of the Mantra correctly and distinctly. Do not repeat it too fast or too slow. Increase the speed only when the mind wanders.

8. Variety in Japa is necessary to sustain interest, avoid fatigue and counteract monotony. Repeat aloud for a time, then hum the Mantra and repeat mentally sometimes.

9. During Japa you should be vigilant and alert. This is important. Otherwise after a time the mind will begin to wander and drowsiness will overcome you.

10. Keep a picture of your Ishta Devata in front. Side by side with Japa think of the Lord as present before you and picture His entrancing, beautiful form. This practice aids tremendously to the efficacy or power of your Sadhana.

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11. Feel that your heart is being purified and the mind is becoming steady by the power of the Mantra with the grace of God. God and His Name are identical.

12. After Japa is over do not immediately leave the place, do not mix with everyone nor plunge into worldly activity. Sit very quietly for about 10 minutes at least, humming some prayer, remembering the Lord or reflecting upon His infinite Love. Then after devout prostrations, leave the place and commence your routine duties. Spiritual vibrations will be intact.

13. Keep your Mantra a secret. Never disclose it to anyone.

14. Carry on the current of Japa mentally even at other times, in whatever works you may be engaged.

YOGA OF SELF-SURRENDER

1. Self-surrender is a direct, a valid mode of God-realisation.

2. Self-surrender is the easier and surer means of Self-realisation.

3. Self-surrender is a safe and sure means of God-realisation.

4. Nothing can be achieved without surrender to the Lord.

5. Self-surrender is a safe and sure means of God-realisation.

THE TECHNIQUE

6. Surrender yourself and all your belongings at the feet of the Supreme. Live a dedicated life of God-liness.

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7. Think that nothing is yours and everything belongs to God. This is surrender to God.

8. Give the power of attorney to God. Let Him do whatever He wants. You will have no worry or anxiety. You will be peaceful.

9. Surrender contains intense love and faith.

10. Surrender must be complete. You cannot have any part of yours.

11. The entire being, mind, intellect, Chitta and egoism, must be surrendered to the Lord.

12. Desire and egoism are two great obstacles to self-surrender.

13. If the mind says: "I am Thine, my Lord"; If the ego says: 'I must become the High Court Judge"; If the intellect says: "I am a great devotee"; and if the Chitta says: "I must attain Siddhis", this will not constitute perfect, unreserved surrender. This is only cheating the Lord, the inner ruler and witness.

14. After surrendering to the Lord, you should not grumble, fret and fume, when any trouble comes. You should not complain to the Lord: "O Lord, you have no eyes. You have no compassion." If you complain then there is no meaning in your surrender.

THE FRUITS OF SURRENDER

15, Through surrender the devotee immerses himself into the eternal essence.

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16. You can endear yourself unto the Lord only by self-surrender.

17. The more the surrender the more the grace.

18. The degree of grace is in direct proportion to the degree of surrender.

19. You do not lose anything in surrendering to the Lord. You become one with the Lord by surrendering to the Lord. You possess all the Aiswaryas of the Lord. You attain fullness.

MANTRA FOR SURRENDER

20. "Sri Krishnah Saranam Mama, Sri Krishnah Saranam Mama", Harih saranam", "I am Thine, All is Thine, Thy will be done, my Lord", are formulas for effecting self-surrender.

21. Surrender comes out of intense love and unshakable faith in God.

22. Intense Bhakti can only be attained by the Grace of God.

23. This is Prapatti Yoga or the Yoga of self-surrender.

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THE HOLIEST DAY FOR EVERY DISCIPLE

GURU PURNIMA

8th JULY, 1960

Spiritual aspirants, disciples and devotees of

Satguru Sri Swami Sivanandaji Maharaj

will celebrate

THE HOLY DAY

In a befitting manner,

by

1. Organising mass prayer meetings, for the health and long life of Sri Gurudev, and for world-peace.
2. By strengthening existing Branches of the Divine Life Society and starting new ones.
3. By taking active part in Gurudev's Jnana Dana Movement.

and

Earn Sri Gurudev's Choicest Blessings and Grace

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम्।
मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा॥

The Guru's sacred form should be meditated upon; His Lotus-Feet should be worshipped; His words are gospel-truth to the seeker after Truth; and His Grace will enable you to attain Final Liberation.

Voluntary Contribution for the success of the Head-quarters' Celebrations will be gratefully accepted by:

The Secretary, Divine Life Society,
P.O. Sivanandanagar, Rishikesh (Himalayas)

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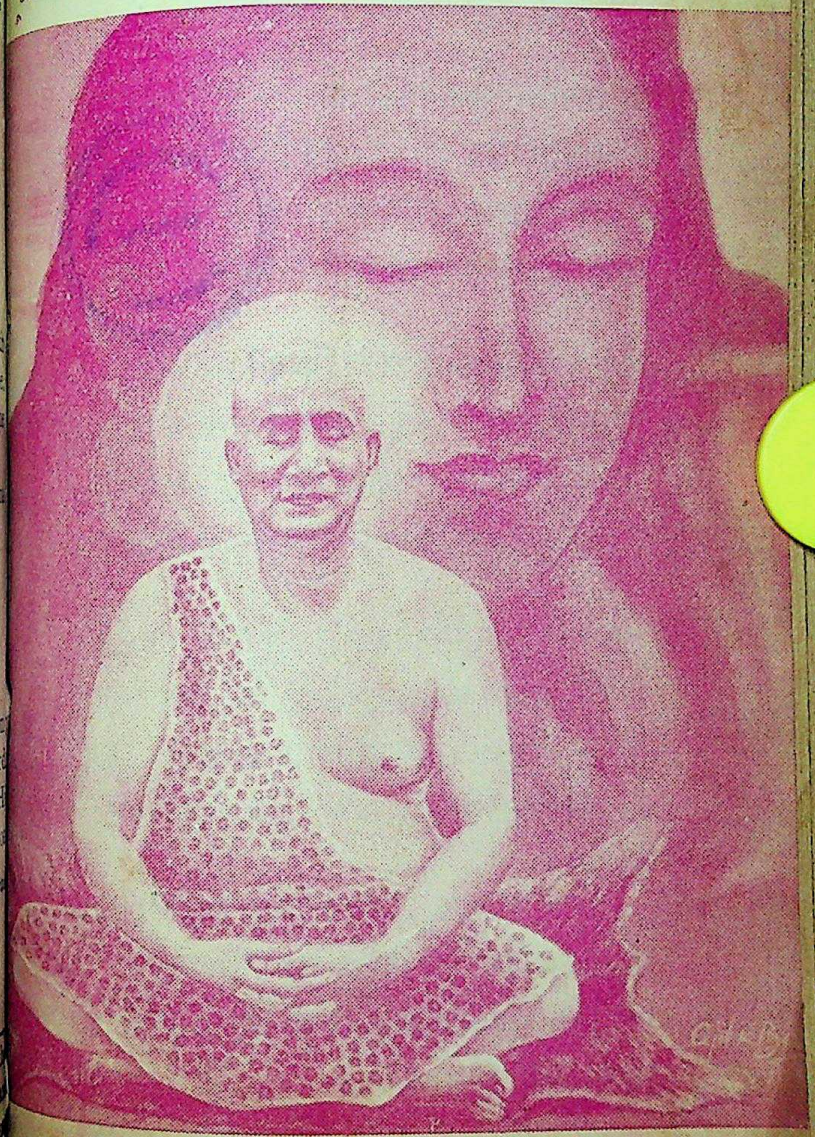

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

[१] आशापाशनिकृन्तनैकनिरतो निस्तुल्यनानागुणः
क्लेशावेशविनाशको निशितधीर्निश्शेषजाड्यापहः
ईशाराधनतत्परः परिणतप्रज्ञः प्रकृष्टाशयो
नाशापेतसुखप्रदः शिवमुनिर्जीयाज्जगद्देशिकः

[२] वीक्षामात्रविधूतमोहपटलं विश्वार्तिविच्छेदकं
शिक्षादीक्षमुदारमन्दहसितस्यन्दप्रसन्नाननम्
अक्षामश्रियमाश्रितवनपरं मोक्षाध्वसन्दर्शकं
रक्षादक्षमुपाश्रये शिवमुनिं विख्यातयोगीश्वरम्

[३] संसाराम्बुधिमग्नमानुषगणानुद्धर्तुकामं सदा
कंसारिं हृदि वीक्षमाणमनिशं वेदान्तपारंगतम्
पुंसां पुण्यकृतां विशुद्धमनसामालोकनीयं शिवं
शंसामीप्सितदायकं प्रणमतां प्रत्यक्षशर्वोपमम्

[४] अत्यन्तं करुणार्द्रचित्तमनघं स्तुत्यर्हचेतोगुणं
श्रुत्यन्तप्रतिपादनैकनिपुणं प्रत्यग्रमेधाबलम्
मत्यन्तःप्रतिभासमानपरचिद्रूपं सुकृत्योत्सुकं
नित्यन्तत्त्वमुदीरयन्तमनिशं वन्दे शिवं देशिकम्

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स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Lord Krishna His Lilas and Teachings

(Sri Swami Sivananda)

LILAS

1. Lord Krishna

Hari Om !

Om Namo Bhagavate Vasudevaya !

Salutations to Sri Krishna, the Lord of Gopies, the charioteer of Arjuna, the destroyer of sins, the teacher of mankind, Lord of Lakshmi, beloved of Rukmini, Radha and Satyabhama, who is an embodiment of Bliss, who is the Universe itself and who bore the Govardhana hill on the tip of his little finger.

Bhudevi was very much oppressed by the burden of several Asuras in the form of haughty kings. Therefore she sought refuge in Brahma. Brahma said, "Lord Narayana is going to incarnate in the house of Vasudeva as Krishna. Adisesha will be born as his elder brother to do service to Him. The celestial women also will be born in the world to serve Him. The sages will take the form of cows. You will not be troubled any more. Lord Krishna will punish the wicked and establish Dharma".

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Kamsa imprisoned his father Ugrasena, the k of the Yadus, the Bhojas and the Andhakas. himself reigned over the kingdom. He with the s port of Jarasandha, the Magadha king, his father- law, oppressed the Yadus. The demon chiefs Ba Chanura, Dhenuka, Putana, Kesi, Bana Bhau Pralamba, Trinavarta, Mahasena, Mushtika, Ari and Dvivida also helped Kamsa.

In the city of Mathura a king named Surase reigned over the kingdom of Surasena. He was t chief of the Yadus. On one occasion in that ci Vasudeva, the son of Sura, ascended his chariot a bridegroom with his bride Devaki. For the procession Kamsa the son of Ugrasena and brother of Deva drove the chariot to please his sister.

On the way an aerial voice said to Kamsa, "O fool ! The eighth child of Devaki, your sister wh you are taking, will kill you". At once the wicke Kamsa caught his sister by the hair and tried to k her with the sword in his hand. Vasudeva pacifie Kamsa and spoke to him in sweet words, "O Kamsa You are praised by the warriors. You will have t bring glory to the Bhojas. You are a great her How can you kill a woman and that too your siste during the marriage occasion. This is not a prop act. This will bring great disgrace and sin on yo Be not afraid of the aerial voice. I will surrender you all the children from whom the fear arises".

Kamsa desisted from his wicked act. Vasude praised him and reached his palace.

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The six children of Devaki were killed by Kamsa. Kamsa put fetters for Devaki and Vasudeva. The seventh conception was that of a ray of Ananta. This was the boy Sankarshana, so called from his being drawn away from Devaki's womb.

The Lord ordered Yoga Maya, His own Shakti and said, "O blessed Devi! Go to the hamlet Vrija in Nanda Gokula. There lives Rohini, the wife of Vasudeva. There is Adisesha my own Amsha (partial Avatara) in Devaki's womb. Take him away and place him in Rohini's womb. I will be born as the son of Devaki. You must be born in the womb of Yasoda, the wife of Nanda."

Yoga Maya agreed and went to the earth and acted accordingly. The all-pervading Lord entered the mind of Vasudeva in full form. Devaki shone with the holy spirit of the universal Lord imparted mentally by Vasudeva. Vasudeva and Devaki did severe penance in their former lives to have Krishna as their child.

Kamsa was more watchful at the eighth time. He kept Devaki and Vasudeva under close custody. Krishna was born in the prison house.

Kamsa saw divine splendour in the face of his sister, as she was filled with the holy presence of the Lord. He thought within himself: "Hari, the destroyer of my life has already entered her. What could I do now in this emergency? The great Lord will surely fulfil his resolve. The murder of a woman

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and that too of a sister in confinement, will certainly destroy my fame, prosperity and life". He desisted from his fierce resolve of killing his sister. He harboured intense hatred for the Lord. While sitting or lying down or standing or eating or walking or drinking, his mind was on the Lord. He saw the whole world as pervaded by the Lord. He developed devotion through hatred (Vaira Bhakti).

Brahma with Rudra, and Rishis like Narada, and Devas came and praised the God in the womb, "O Hari ! By Thy Avatara the burden of this Bhudevi is removed. O Blessed Mother Devaki ! the supreme Lord has incarnated in you for our glory and well-being and the welfare of this world at large. Your son will become a Saviour. Kamsa will be destroyed soon. Fear not."

2. Birth of Lord Krishna

Then the auspicious hour came. The star Rohini was shining. It was Vijaya Muhurta. The elements were extremely pleasant at the birth of Krishna. Winds were blowing auspiciously. The stars were shining with lustre. The lakes were filled with lotuses. Lord Krishna incarnated at midnight on this earth. The Gods played divine music. The Kinnaras and Gandharvas sang. Siddhas and Charanas praised. The Vidyadharas (various grades of celestial beings) danced along with Apsaras, sages and Devas. There was a rain of flowers from the heavens in joy.

Vishnu incarnated with lotus eyes, with four hands armed with conch, disc, mace and lotus, with the

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diamond Kaustubha, with the mark Srivatsa adorning the chest, wearing silk Pitambara, with ear-ornaments made of diamonds, with the crown made of several emeralds, with bracelets in the lower and upper arms and valuable waist-string. Vasudeva saw this marvel of a divine child.

Vasudeva praised Him, "Thou art known to me already as the Supreme Being. Thou art an embodiment of knowledge and bliss. Thou art seated in the hearts of all beings. Thou art the witness of the minds of all. Thou art beyond Maya and Avidya."

Devaki beheld marks of Vishnu on her son and praised Him, "Thou art beginningless, omnipresent, self-luminous, attributeless, changeless and actionless. Thou art the source and place of dissolution for everything. Kindly do not show me this form with four hands. Let me see you as an ordinary child. Withdraw this divine transcendental form. We are afraid of Kamsa".

The Lord said, "Let both of you often meditate with love on Me as a son and as the Supreme Being and you will obtain eternal bliss and immortality."

The Lord assumed the form of a handsome baby through the power of his own Maya. The Lord said, "If you are afraid of Kamsa, then take me to Gokula and bring my Maya, that is born there of Yasoda, immediately". Vasudeva took the baby and came out. The sentries became stupefied under the influence of Lord's Maya and the people were all asleep. The doors which were locked, opened of their

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own accord. There was gentle rain. Adisesha spread forth his hoods like an umbrella to ward off rain. The deep Jumna which was in floods with strong currents, made way for Vasudeva.

Vasudeva placed the child near the bed of Yasoda and took the female baby from there; he returned back to his prison-house and placed this Maya child near Devaki and put on his fetters as before on his legs.

The sentries ran and told Kamsa of the birth of the child for Devaki. Kamsa soon got up from his bed, repaired to the place where Devaki was confined, and entered the room in which she was lying. The helpless Devaki told Kamsa "O Kamsa! This child is your niece. It is not proper for you to kill a female child". Kamsa threatened his sister and seized the child by her hands and dashed it on a stone.

The child slipped from his hands and rose high up into the sky. It was seen as the sister of Vishnu with eight hands. She was wearing the divine garland and robes and ornaments and adorned with the bow, trident, knife, conch, disc, and mace. She was praised by the Siddhas, Gandharvas and Kinnaras.

She said, "O fool! What benefit are you going to derive by killing me? He who is going to take your life is born elsewhere. He is your old enemy. Do not hurt in vain these helpless persons, Devaki, Vasudeva, and other children.

Kamsa was struck with wonder when he heard the words of the child. He released Devaki and Vasudeva

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and told them in humility, "O blessed souls ! Though I have killed your children, do not be afflicted at heart. People reap the fruits of their Karmas in spite of themselves. I do not know what fate awaits me after death". He released them from their fetters.

Kamsa called his counsellors and told them all that Goddess Maya had spoken. The Ministers said, "If it be so, O king of Bhoja, we will kill all children whether ten days old or not, whether found in towns, villages or pastime grounds. Vishnu is the root of the Devas. The roots of Dharma are the Vedas, cows, the Brahmanas, Tapas and Yajna. Therefore by all means we shall kill the Veda-knowing, Yajna-performing and ascetic Brahmanas, and cows that supply the sacrificial ghee. Brahmanas, Vedas, asceticism, truth, restraint of the senses, restraint of the mind, faith, kindness, forbearance and sacrifices—these are the parts of the body of Vishnu. Therefore the best way to kill him is to kill these".

Kamsa ordered the demons to do havoc in all places and repaired to his palace.

3. Birthday Celebration

On the birth of his son, Nanda became very happy. At Gokula, Nanda performed the birth ceremony of his son with great pomp. He invited Veda-knowing Brahmins and performed the natal sacrament and worship of the ancestors and Gods in the prescribed manner. His gifts knew no bounds. The Brahmanas uttered their blessings. The musicians and bards

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sang. The houses of Vraja were decorated with flags and festoons. The houses were swept well and sprinkled with fragrant water. The Gopas put on valuable clothes, coats and turbans, and assembled in Nanda's house with various presents in their hands.

The Gopis mixed saffron powder and oil and applied it to the child and sang delightful songs about the child, blessing him with long life. They decorated themselves with dress, ornaments and collyrium. They sprinkled each other with water mixed with turmeric powder. From that very day, the Vrajas of Nanda reached the height of prosperity in every respect.

4. Putana's Deliverance

By Kamsa's orders, the fierce demoness Putana went about killing children in towns, villages and pasture lands. Her only occupation was to kill babies. She had the power to move in air and assume any form she liked. This wanderer of the skies entered Gokula at will and assumed the form of a handsome woman. She entered the house of Nanda and saw the divine child in the cradle, the death to the wicked, with latent prowess and splendour, like fire submerged in ash. The cruel Putana took the babe on her lap and suckled it with her breasts containing poison. The Lord squeezed her breasts by his hands and sucked through them her vital breath. She screamed forth, "Let go. Let go. No more". Her eyes bulged out. At last she fell dead like a great mountain.

The Gopis with Rohini and Yasoda came rushing to the spot and took up the child, which was playing

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fearlessly on the body of Putana who was freed from her sins as she suckled the Lord. The smoke that arose out of her burning body was fragrant, like that of sandal wood, as the touch of Sri Krishna's body purifies even the enemy. Putana became the foster-mother of the Lord, although she had the evil intention of killing the child.

5. Overturning of the Cart

The ceremony, observed on the child being able to stand on his legs, and the birth-day ceremony were observed together. There was a great feast at the house of Nanda. After completion of the bath, Yasoda found that her child closed His eyes in sleep and so she put Him to bed under a cart which contained vessels full of milk and curd. After some time, the child opened His eyes and cried for His milk. As Yasoda was busily engaged in receiving her guests, she did not hear Sri Krishna's cry. He then kicked the cart with His feet. The cart was upset, the vessels were broken, the wheel and axle were upturned, and the yoke was shattered. The Gopis and Gopas were struck with wonder. They could not account for this wonderful phenomenon. The boys who were playing there told the Gopas and the Gopis, that the child Krishna while crying had over-turned the cart by His kicks, but the latter could not easily believe what they said. They did not realise the immeasurable strength of that child.

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6. The Killing of Trinavarta

One day Yasoda was fondling the child on her lap. Suddenly Krishna became very heavy like a rock. She was not able to bear the weight of the child and so she left the child on the ground and proceeded to do some household work. A demon Trinavarta by name, a servant of Kamsa, carried away the child in the form of a whirlwind at the instigation of Kamsa.

The whole Gokula was wrapt in dust and darkness for sometime. The demon reached the sky but he was not able to proceed further on account of the heaviness of Krishna. The child gripped his neck tightly and the demon was strangled. He became powerless and could not throw down the wonder-child. His eye-balls protruded. He fell breathless from the sky with all his limbs shattered on the stones below. The Gopis and the Gopas saw Krishna lying unscathed and happy on the chest of the dead Asura and became immensely happy. They restored the child to Yasoda.

7. Showing Cosmic Vision to Yasoda

One day Yasoda took her child on her lap and suckled him. She kissed her son again and again. Just at that time the child yawned. When he opened His mouth, the mother saw the whole universe within it. She saw the sky, the space between the earth and the sky, the sun, the moon, the stars, the four quarters, fire, air, oceans, continents, mountains, rivers, forests, islands, and all things in the universe animate and inanimate.

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Yasoda who saw the whole universe within the mouth of her own son, shuddered and closed her eyes immediately in great fear. She was struck with wonder.

8. Naming Ceremony

Gargacharya was the family priest of the Yadus. He came to Vraja, Nanda's Gokula, one day at the request of Vasudeva. Nanda duly received him and said, "You are versed in the Vedas. The science of astrology has been propounded by you. Please perform the naming ceremony of these two boys." Garga replied, "I am known as the priest of the Yadus. If I conduct the naming ceremony of your son, Kamsa might suspect your son to be the eighth son of Devaki." Nanda promised strict privacy. Garga performed the ceremony in a quiet and unfrequented place.

Garga said, "The son of Rohini shall be called Rama or the charming one, as he will charm his friends and relatives by his virtues. He will be called by the name 'Bala' on account of his infinite strength. This will be second name. He will bring together all the Yadus and remove all differences, and so he will be called by the name 'Sankarshana'. This dark complexioned child assumes the human form in every Yuga. He has already appeared in three colours, white (Sukla), red (Rakta) and yellow (Pita). Now he has got the black colour. Therefore his name will be Krishna. Your son has very many names and forms. He will bring you prosperity and delight. He will

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protect you against all dangers. You will thoroughly triumph over all difficulties. He will bring extreme delight to all Gopas, cows and Gokula as well. O Nanda! Your son is equal to the Lord Narayana by his Guna, form, fame, grandeur and powers."

9. Sports of the Child

(Bala Leela)

Krishna became very naughty. He would untie calves of the Gopis before the milking time. He would steal their milk, butter and curds and divide the remnants after eating among the monkeys and break the pots, if they did not eat. He made holes in the pots hanging in the tripod, to find out their contents; and after knowing the contents through the hole, he would place a mortar below and mount on it to reach them, if the pots were out of reach. He would illumine the dark room by the glitter of his own body and the jewels, to serve his purpose.

Once a Gopi took hold of Krishna by the hand and went to inform his mother about his mischief. Krishna miraculously escaped from her hand. She found the missing child near his mother. She felt abashed and returned to her house.

One day Balarama and the other boys complained to Yasoda that Krishna had eaten earth. Yasoda got afraid that this might affect Sri Krishna's health. She rebuked Krishna, "O my naughty child! Why did you eat earth in secret?" Sri Krishna replied, "O mother! I did not eat earth. These boys have told a

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lie. Examine my mouth." Yasoda said, "Open your mouth, my child!" Sri Krishna opened His mouth. Therein she saw the whole universe of animate and inanimate things, the sky, the cardinal points, the mountains, continents, seas, the whole earth, air, fire, the sun, the moon and the stars, the seven Dvipas, the planets, the Devas, the mind, the senses, the three Gunas and their modifications, the Jiva, time primordial matter, Karma and its seeds, even Brindawan and herself. She was amazed, and began to reflect thus, "Is this a dream or a strange vision of God's illusion or does my child possess any inborn Yogic powers?" She said, "Salutations to the Lord, I take shelter under Him whose Maya produces the wrong notions—This is Nanda, my husband. This is my son. I am Yasoda. This is mine." She had the true knowledge, but she lost her memory of the vision by the Yoga Maya of the Lord. She again knew Krishna to be her own son and placed him on her lap.

10. Tying of Krishna

One day Yasoda was churning the curd herself and singing the deeds of her son, Krishna came to his mother and wanted to be suckled. He took hold of the churning rod and stopped her churning. Yasoda placed him on her lap and suckled her darling from her breasts. The milk that was boiling on the oven overflowed the pot. She put her son down when He was yet unsatisfied and went away in haste to remove the pot. Krishna became very angry. He bit his lips,

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broke the milk-pot with a stone. He went to another room and began to eat butter stealthily.

Yasoda came back after a short time and found the pot of curd broken to pieces. Krishna had already left the place. Yasoda at once guessed that it was her son's doing. She found Krishna standing on an overturned husking-stand freely dividing the contents of the hanging pots among the monkeys. Yasoda quietly approached him with a stick. Krishna got down in haste from the husking-stand and ran away as if in fear. Yasoda ran after him and caught him at last. She threw away the stick and tried to tie him to the husking-stand with a cord; but when she began to bind him the cord was found to be short by a few inches. She brought another piece of cord and joined it to the original one. When this also proved to be too short, she added another piece again. With every other piece she added, the rope was still short by a few inches. She got amazed.

Krishna found out that His mother was thoroughly exhausted and her body was bathed in sweat. He took pity on her and allowed Himself to be bound to the husking-stand.

11. The Yamala Arjuna Trees

Yasoda was engrossed in her household duties. Krishna thought of liberating the two Arjuna trees who had been sons of Kubera in their previous life. Nala Kubera and Manigreeva by name. They were endowed with immense wealth, beauty and splendour.

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but, on account of their pride, they had been turned into trees, by Narada's curse.

The two Sons of Kubera were playing with Gandharva girls in a river, in a naked state. Narada happened to pass that away. The celestial damsels felt ashmed at their nudity and at once put on their clothes, as they were afraid of the curse by the Rishi. But the two Yakshas did not care to do so. Hence Narada gave a curse, "These two sons of Kubera are extremely ignorant and insolent. Let them become trees. But, they shall not lose memory by my favour. After one hundred Deva years, the touch of Sri Krishna shall save them." These sons of Kubera became a pair of Arjuna trees in Vrindavan.

Sri Krishna approached the trees, Yamala and Arjuna, drawing the husking-stand behind him by force. He placed Himself between the trees and uprooted them. They fell down with a terrible crash. Two Siddhas came out of the trees and illuminated the place with their lustre. They praised Lord Krishna and then rose upwards.

Hearing the terrible noise, the Gopas and Gopies came to the spot. They all saw the two Arjuna trees fallen to the ground. The boys told them what they had seen. They said, "This is all Krishna's doing. He gave a pull and the two trees fell down with a crash. We further saw two persons coming out of the trees." But the Gopas and the Gopis could not believe what the boys said. They thought that it

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was not possible for the small child to uproot the two trees, and they were wonder-struck.

12. The Fruit Seller

One day Krishna heard a woman shouting, "O people! Purchase fruits." He quickly took a handful of grain and hastened to her side to get some fruits, though He is the Lord who confers all fruits of all works and worship. The woman filled both His hands with fruits and in return took the grain and put it in her basket. Her basket became full of gems and precious stones.

13. Vrindawan

A Gopa, Upananda by name, who was a wise man said to the Gopas, "It is not safe now to dwell any more in Gokula. Many portents have occurred here. This place has become unsafe for our children. This child Krishna was saved with great difficulty from Putana. Through the grace of Hari the cart did not fall on him. He was carried up into the clouds by the Asura. He fell on a rock and was protected by the great Gods. Achyuta only protected him when the trees fell down. Let us take our children and go to Vrindawan this very day with our attendants and followers. That only is fit place for our cattle, Gopis and Gopas. There are lovely hills, pasture lands, fresh verdure, herbs and plants."

The Gopas unanimously expressed their approval and said, "That is good. That is good. Well said. Well said." They all proceeded to Vrindawan. Balarama

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and Krishna saw Govardhana, Brindawan and the banks of the Jumuna and became immensely delighted. They tended the calves in the company of Gopa boys. They played with other boys as ordinary children.

14. Deliverance from Vatsasura

Once Krishna and Balarama were playing with other cowherd boys and tending the calves on the bank of the Jumna. An Asura assumed the form of a calf and got mixed among the herd. He had the evil intention of killing Krishna and Balarama. Krishna discovered the Asura in the form of a calf in the midst of his calves and pointed him out to Balarama. Then He silently approached the demon. He caught him by the hind legs and tail and whirled him round and round his head and struck him against a tree. The Asura died. The cowherd boys praised Sri Krishna and shouted, "Well done, well done." The Devas showered, flowers on Sri Krishna.

15. Deliverance from Bakasura

One day the cowherd boys went to a tank to drink water. They saw a huge monster or Asura in the form of a Baka (crane), who was a friend of Kamsa. The Asura suddenly rushed at Sri Krishna to strike Him with his hard beak. Sri Krishna held the two beaks apart and tore them asunder like a blade of grass. The Asura died. The Gods rained flowers on Krishna.

16. Deliverance from Aghasura

One day Krishna was playing with the boys in the forest. At that time a mighty Asura called

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Agha, who was the younger brother of Putana and Bakasura, came there under the direction of Kamsa. Even the Devas who were rendered immortal by Amrita were afraid of Agha. Aghasura reflected within himself thus, "This is the slayer of my brother and sister. I will take revenge now and kill Krishna along with Balarama and his friends."

The wicked Asura assumed the huge body of a boa-constrictor, one Yojana in length and stout like a big hill. The extremities of his open mouth touched the clouds and the earth. It kept open its cave-like mouth in order to swallow Krishna and His associates. All the boys, with all their calves, clapped their hands and with a smile entered the mouth of the serpent. The serpent did not close its mouth. It waited with its mouth open for Krishna. Krishna entered the mouth of the serpent and expanded Himself to huge dimensions in the throat of the Asura. The Asura died. Krishna gave fresh life to the cowherd boys and calves and came out with them from the mouth of the Asura. A brilliant light emanated from the huge body of the serpent and entered the body of Krishna.

17. Brahma's Delusion

Sri Krishna brought the cowherd boys to the sandy bank of the Jamna. They all took their breakfast. The calves had strayed away somewhere and could not be found. The cowherd boys were overtaken with sudden fear. They were about to get cr. Krishna consoled them and said that he

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would find out the calves. He started in search of the calves. Brahma came to the spot and removed the calves and the boys to some secured place and vanished.

Krishna could not find the calves. He returned to the sandy bank of the Jamna and found that the cowherd boys also had disappeared. He at once knew that it was all the work of Brahma. The Lord Himself assumed the forms of the calves and the cowherd boys in order to bring joy to the cows, to the mothers of the cowherd boys and to Brahma himself. All the calves and boys resembled exactly the calves and boys that were missing. The mothers became more attached to their sons, because Krishna Himself assumed the form of their sons. The cows also began to show extraordinary love to their calves.

Krishna went on playing His diverse parts for one year. When only five or six days remained for the completion of the year, Balarama saw one day that the cows were grazing on the summit of the Govardhana Hill. They saw their calves grazing near Vraja. On account of extreme affection, they ran towards the calves through a path which was most difficult for either men or beasts to pass. Milk flowed freely from their udders. Even cows which had given birth to new calves came to their former calves and began to suckle them at their udders. He observed that the people of Vraja had increased affection and love for their sons. He began to reflect within himself thus, "I have never before witnessed such

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deep affection between the cows and the calves that had been weaned long ago. The residents of Vraja love their sons more than Krishna. Surely Lord Krishna has exhibited His Yoga Maya.' Balarama opened his eyes and saw that those calves and cowherd boys were none other than Sri Krishna Himself.

Then he said to Krishna. "O Lord! These calves and cowherd boys are neither Devas nor Rishis. They look all like Thee, O Krishna! What is this great mystery? Kindly explain." Thereupon Krishna explained to Balarama what had happened. He informed him of the trick played by Brahma. Balarama came to know everything.

Brahma returned to Vraja. He saw the boys and the calves. He saw that Sri Krishna was playing with the cowherd boys and calves even as He had been doing a year before. He could not make any distinction between those he placed under his own Maya and those who were created by the Maya of Krishna. Brahma wanted to delude Krishna but He himself became deluded. All the cowherd boys and calves appeared to him in the form of Sri Krishna. All possessed the blue complexion and were clad in the yellow silken robes. All had four hands and the divine weapons. All wore crowns on their head ear-rings etc. Seeing this wonderful sight Brahma was amazed and stupefied. Sri Krishna drew off the veil of Maya. Brahma regained

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his consciousness and found Sri Krishna alone searching for the calves and boys.

Brahma fell at the feet of Krishna again and again with tears in his eyes and praised Him.

18. Deliverance of Dhenukasura

One day Sridaman, chief playmate of Balarama and Krishna, Subala, Stoka and other companions approached Krishna and Balarama and said, "Not far off is an extensive grove of palmyra trees. Its beauty is indescribable. There are rows of trees full of ripe palmyra fruits. But nobody can enter it, because one Asura Dhenuka by the name with many of his kin, prevents people from entering the grove. He has the form of an ass. He has already killed many men. Therefore people do not enter the place out of fear. We smell the fragrance of the fruits even from here. They are very tempting. We want to taste them.

Balarama boldly entered the forest and shook the trees violently. Numerous fruits fell down from the trees. When the Asura heard the sound of the fall of those fruits, he rushed forth and violently kicked Balarama on his chest with his hind feet. Balarama took hold of the ass by both its hind feet and whirled it round his head and hurled it with force against a very large palmyra tree. The Asura died. Then all the kith and kin of Dhenuka attacked both Balarama and Krishna. They were all killed by Rama and Krishna. The companions

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of Krishna and Rama ate the palmyra fruits to their heart's content. After the death of Dhenuka and his relatives, people entered the grove fearlessly and the cattle also freely grazed on the pasture in that grove.

19. Boys and Cows Saved from the Effect of Poison

Once Krishna without Balarama but with his other playmates, went to the Jumna, after wandering through the forest of Vrindawan. As the cowherd boys and the cows and the calves were oppressed by the heat of the summer, they felt extremely thirsty. They drank the poisoned water of the Jumna. They fell dead on the bank of Jumna soon after they drank it. Sri Krishna revived them by a mere glance radiating forth the life-giving nectar. They regained their consciousness, got up from the edge of the water and began to look at one another in great astonishment. They came to know that they fell dead by drinking the poisonous water of the Jumna and that Sri Krishna brought them back to life by his gracious looks.

20. Grace on the Kaliya Serpent

Formerly, Guruda used to eat snakes. All the snakes came to an agreement with Garuda and every month a snake was offered as sacrifice to Garuda at the foot of a particular tree on the new moon day. All snakes used to offer to Garuda their share of sacrifice. Garuda was highly pleased with this arrangement. But the serpent Kaliya, son of Kadru, was very proud

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of his strength. Therefore he did not make any offering himself to Garuda but took away the offerings made by others. Garuda was incensed and attacked him. Kaliya was overpowered in the fight. He sought shelter in a deep pool of water in the Jumna.

Once upon a time Garuda caught a fish in that pool of water and was about to eat it. Rishi Soubhari said, "O Garuda! Do not eat this fish." Garuda did not pay any attention to the words of of the Rishi. The wailings of the other fishes touched the heart of the Rishi. In order to save the fishes, the Rishi pronounced a curse on Garuda that he would die if he entered that pool any more.

Kaliya knew about this. Therefore he sought shelter in that pool of water with his family.

Sri Krishna noticed that the most venomous snake had rendered the water of the Jumna poisonous. He wanted to expel the serpent from the river in order to purify the water. Sri Krishna tightened His girdle, climbed a lofty Kadamba tree, and jumped into the pool of water. The serpent fiercely attacked Krishna and stung Him in His vital parts. It completely enclosed Him in its coils. The cows wept and the Gopa boys became senseless. Nanda and other Gopas came out in search of Krishna. They saw Him in the grasp of the powerful serpent and wept bitterly.

Sri Krishna extricated Himself from the clutches of the serpent. He began to sport with it. He got upon its hoods and danced upon them. It had one

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thousand hoods, one hundred being the chief. The serpent vomited blood. Sri Krishna trampled down with His feet each one of the hoods. The body of the serpent was shattered. The serpent sought the protection of the Lord. The wives of the serpent praised Krishna and prayed for their husband's life. The Lord stopped His dance. Kaliya slowly recovered consciousness.

Krishna said, "O serpent! Do not stay here any more. Go to the sea immediately with all your kith and kin and wives. Let the water of the Jumna be used by the cows and men. I know that you left Ramanaka island for fear of Garuda and came to live in this pool. But now, as your hoods bear the marks of My feet, Garuda will not touch you." Thereupon Kaliya proceeded to the Ramanaka island in the sea with his wives, friends and children. The waters of the Jumna then turned as sweet as nectar itself.

FOREST ACADEMY WEEKLY

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A HUMANITARIAN MISSON

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In a letter accepting Sri Kumar Brij Raj Singh's first donation for this glorious, humanitarian work, Sri Swami Sivananda writes.

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THE HOLIEST DAY FOR EVERY DISCIPLE

GURU PURNIMA

8th JULY, 1960

Spiritual aspirants, disciples and devotees of
Satguru Sri Swami Sivanandaji Maharaj
will celebrate
THE HOLY DAY
In a befitting manner,
by

1. Organising mass prayer meetings, for the health and long life of Sri Gurudev, and for world-peace
2. By strengthening existing Branches of the Divine Life Society and starting new ones.
3. By taking active part in Gurudev's Jnana Dana Movement.

and

Earn Sri Gurudev's Choicest Blessings and Grace

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम्।
मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा॥

The Guru's sacred form should be meditated upon; His Lotus-Feet should be worshipped; His words are gospel-truth to the seeker after Truth; and His Grace will enable you to attain Final Liberation.

Voluntary Contribution for the success of the Head-quarters' Celebrations will be gratefully accepted by:

The Secretary, Divine Life Society,
P.O. Sivanandanagar, Rishikesh (Himalayas)

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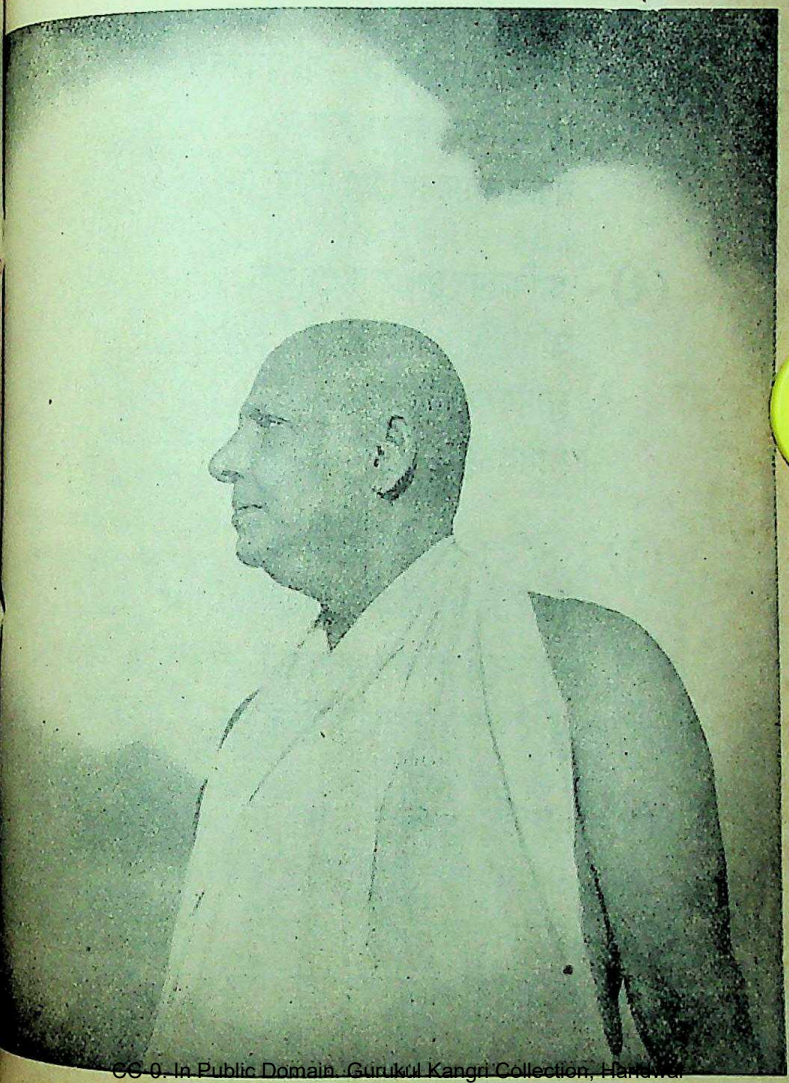

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

(१) प्रकटरुचिमुदारवाग्विलासै-
र्निकटगतान् नितरां प्रहर्षयन्तम
विकलविषयबन्धमाप्तकामं
सकलजनादृतमाश्रये शिवं तम्

(२) अनिशमवशलोकपालनोत्कं
जनिमृतिदुःखनिवारणप्रवीणम्
सुनियमपरिपूतमात्मनिष्ठं
मुनिजनमुख्यमुपाश्रये शिवं तम्

(३) निशितधियमभेयशास्त्रबोधं
दिशिदिशि कीर्तितदिव्यनामधेयम
अशिवभिदमशेषमानुषाणां
वशिजनसत्तममाश्रये शिवं तम्

(४) उपचितमहसं महाजनाना-
मपचितिपात्रमपास्तसर्वमोहम्
उपरतियुतमीशपावनाख्या-
जपरतमन्वहमाश्रये शिवं तम

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THE YOGA-VEDANTA

Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

AMRITA GITA

(Sri Swami Sivananda)

KARMA YOGA

1. Work is worship of the Lord.

2. Karma Yoga is the Yoga of selfless action, without agency and expectation of fruits.

3. Karma Yoga removes the impurities of the mind. It is a potent purifier of the heart.

4. Karma Yoga prepares the mind for the reception of Divine Light, Divine Grace, Divine Knowledge.

5. See God in every face. Behold the Lord in all creatures.

6. Share what you have with others. Serve the saints and sages.

7. Serve the sick. Serve the poor. Serve your parents. Serve your motherland. Serve humanity in general.

8. Scrutinise always your inner motives. Destroy selfish motives.

9. Work without egoism. Cultivate the Nimitta Bhav. Feel you are an instrument in the hands of the Lord.

10. Surrender always your actions and their fruits to the Lord.

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11. Have equal vision and balanced mind in pleasure and pain, gain and loss, success and failure.

12. Develop nicely adaptability. Serve always with Atma-Bhav and Narayana-Bhav.

13. Sing Sitaram, Radheshyam or Hare Rama while you work. Remember the Lord always.

14. Give up Abhimana of all sorts. Kill the Vairagya,—Seva-Abhimana, Tyagi-Abhimana and Kartritwa-Abhimana, male-female-Abhimana, doctor-judge-Abhimana.

15. Do not expect even thanks or appreciation for your work.

16. Do actions as your duty, duty for duty's sake.

17. Never say: "I have helped that man." Feel and think "That man gave me an opportunity to serve."

18. Watch for opportunities for service. Never miss even a single opportunity.

19. Cultivate amiable, loving, social nature, generosity, catholic nature. Kill selfishness. Control the senses. Practise self-restraint, tolerance, sympathy and mercy. These are the qualifications of a Karma Yogi.

20. Bear insult, injury, harsh words, criticism, heat and cold.

21. If you are a doctor, treat the poor free of charge. If you are an Advocate, plead for the poor. If you are a teacher or a professor, give free tuition to poor boys. Give them books free.

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22. Keep Twelve Tissue Remedies or some household remedies and treat the poor.

23. If any one is suffering from acute pain, shampoo the painful part. Feel you are shampooing the body of the Lord.

24. Do not make any difference between menial and respectable work.

25. Keep always some small coins in your pocket and distribute them to the poor and the decrepit.

26. Feed the poor. Clothe the naked. Comfort the distressed. Remove glass-pieces from the road.

27. There are three kinds of Karma, viz., Sanchita, Prarabdha and Agami or Kriyamana.

28. Sanchita is the accumulated storehouse of actions of previous births. Prarabdha is that part of Karma which has given rise to your present birth. Agami is current action.

29. Sanchita is destroyed by Brahma-Jnana. You will have to enjoy the Prarabdha. Agami has no binding force as there is no agency or egoism in the sage.

30. Do not be attached to the work itself. You must be able to give it up at any moment.

31. As you sow, so you reap. Virtue gives you happiness. Vice gives you pain.

32. You are the master of your destiny. You sow an action, reap a habit. You sow a habit, reap a character; you sow your character and reap a destiny. Destiny is your own making. Abandon desires

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and change your mode of thinking. You can conquer destiny.

33. Think you are man; man will you become. Think you are Brahman; Brahman will you become. This is the immutable divine law.

34. If there is no agency, if there is no selfish motive, action becomes an inaction. You are not bound by an action.

35. Shastras and saints and your own pure, clean conscience will point out to you what is right, what is wrong. Follow them and do the right.

36. An egoistic man alone thinks: "I am the doer." Really it is the Guna or Prakriti or the senses that does the action. Atma is actionless, Akarta, Nishkriya.

37. Practise your Swadharma, your Varnashrama Dharma unselfishly, without egoism. You will attain purification of heart; Knowledge of Brahman will dawn in your heart.

Thus ends Karma Yoga.

BHAKTI YOGA

1. God is love. Love is God. God is nectar. God is Prem.

2. Bhakti is supreme love towards God. It is love for love's sake. The devotee wants God and God alone. There is no selfish expectation here.

3. Bhakti is the greatest power on this earth. It gushes from one's pure heart. It redeems and saves. It purifies the heart.

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4. Devotion is the seed. Faith is the root. Service of saints is the shower. Communion with the Lord is the fruit.

5. Bhakti is of two kinds, viz., Apara Bhakti (lower type of devotion) and Para Bhakti (highest Bhakti or Supreme Love). Ringing bells and waving lights is Apara Bhakti. In Para Bhakti, there is no ritualistic worship. The devotee is absorbed in God.

6. In Supreme Love, the devotee forgets his self entirely. He has only thoughts of God.

7. Para Bhakti and Jnana are one. Bhakti melts into wisdom in the end. Two have become one now.

8. Bhakti grows gradually just as you grow a flower or a tree in a garden. Cultivate Bhakti in the garden of your heart gradually.

9. Faith is necessary for attaining God-realisation. Faith can work wonders. Faith can move mountains. Faith can take you to the inner chambers of the Lord, where reason dare not enter.

10. Japa, Kirtan, prayer, service of saints, study of books on Bhakti are all aids to devotion.

11. Sattwic food is a help to devotion. Take milk, fruits, etc.

12. Evil company is an enemy of devotion. Give up evil company. Take recourse to Satsang or company of the saints.

13. Pray to the Lord thus: "O Adorable Lord of Compassion and Love! Give me faith and devotion. Let my mind be ever fixed on Thy Lotus Feet. Let me have constant remembrance of Thee. Let me sing Thy glory always."

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14. The Name of the Lord is your sole refuge. It is your prop, shelter and abode. Name is divine nectar. Name and Nami are inseparable.

15. Keep a picture of the Lord and concentrate on it—the face or feet or the whole picture. Then visualise the picture in your heart or the space between the two eye-brows.

16. Repeat your Ishta Mantra—Om Namah Sivaya, Om Namo Narayanaya, Om Namo Bhagavate Vasudevaya—mentally, sometimes verbally when the mind wanders.

17. The five kinds of Bhavas are: Santa Bhava, Dasya Bhava (master-servant relation), Vatsalya Bhava (father-son relation), Sakhya Bhava (friendship), Madhurya Bhava (the relationship of lover and beloved).

18. Bhishma had Santa Bhava; Hanuman had Dasya Bhav; Jaya-Deva and Gauranga had Madhurya Bhava; the Gopis had Sakhya-Bhava; Arjuna and Guha had Sakhya Bhava; Yasoda and Vishnuchitta had Vatsalya-Bhava.

19. Have any kind of Bhava that suits your temperament. Develop it again and again.

20. Practise the nine modes of devotion or Nava-Vidha Bhakti, viz, Sravan (hearing the Lila of the Lord), Kirtan (singing His Name), Smaran (His remembrance), Padasevan (service of His Feet), Archana (offering flowers), Vandan (prostrations), Dasyam (servant-Bhav), Sakhya (His friendship) and Atmanivedan (self-surrender).

21. Say unto the Lord: 'I am Thine, all is Thine. Thy Will be done'. Feel you are an instrument

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the hands of the Lord, that the Lord works through your mind, body and senses. Offer all your actions and the fruits of the actions unto the Lord. This is the way to do self-surrender.

22. Do Anushthan frequently. Live on milk and fruits for a week. Observe Mouna or silence and do Japa and meditate in an intense manner.

23. Manasic Pooja or mental worship is a great help for increasing devotion and attaining concentration. Offer flowers, incense, etc., mentally to the Lord.

24. Consider your house as a temple of the Lord, every action as service of Lord, the lights that you burn as waving lights to the Lord, every word you speak as the Japa of the Lord's Name, your daily walk as perambulation of the Lord. This is an easy way of worship of the Lord.

25. Shall I wash Thy feet with holy water, O Lord? The very Ganges flows from Thy Feet. Shall I give you seat? Thou art all-pervading. Shall I have lights for Thee? Sun and Moon are Thy eyes! Shall I offer flowers to Thee? Thou art the essence of flowers.—This is Para Pooja.

26. Feel the presence of the Lord everywhere. He dwells in the chambers of your heart, too. He is in the breath in the nostrils; He glitters in your eyes. He is nearer to you than your jugular vein. Behold Him in every face.

27. Horripilation (Romancha), tears from the eyes (Asrupata), Kampana or twitching of muscles, Swarabhanga (choking of the voice) are marks or lingas of devotion.

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28. A realised Bhakta is free from lust, egoism, mine-ness, hatred, jealousy, greed. He is full of humility compassion and kindness. He sees God in all beings, in all objects. He has equal vision and balanced mind.

29. Draupadi was an Arta-Bhaktaa; Nachiketa was a Jijnasu-Bhakta; Dhruva was an Artharthi Bhakta; Suka Deva was a Jnana-Bhakta; Prahlada was an absolutely Nishkama Bhakta.

30. Bhakti is immortalising nectar: It transmutes a man into divinity. It makes him perfect. It bestows on him everlasting peace and bliss.

Thus ends Bhakti Yoga or the Yoga of devotion.

JAPA YOGA

1. In this Iron Age, Japa Yoga is an easy way for attaining God-realisation.

2. Japa is the repetition of any Mantra or name of the Lord with Bhav and feeling.

3. Japa removes the impurities of the mind, destroys sins and brings the devotee face to face with the Lord.

4. Every name is filled with countless powers just as fire has the natural property of burning things, so also the name of God has the power of burning the sins and desires.

5. Sweeter than all sweet things, more auspicious than all good things, purer than all pure things is the name of the Lord.

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6. Name of the Lord is a boat to cross this Samsara. It is a weapon to destroy the mind.

7. The repetition of the Mantra again and again generates great spiritual force and momentum and intensifies the spiritual Samskaras or impressions.

8. Mananaat Trayate Iti Mantrah: By the Manana, constant thinking or recollection, one is released from the round of birth and death; so it is called Mantra.

9. Repetition of Mantra raises vibrations. Vibrations give rise to definite forms. Repetition of Om Namah Sivaya gives rise to the form of Lord Siva in the mind; repetition of Om Namo Narayanaya gives rise to the form of Lord Hari.

10. The glory of the Name of God cannot be established through reasoning and intellect. It can certainly be experienced or realised, only through devotion, faith and constant repetition.

11. Japa is of three kinds, viz., Manasic Japa, Upamsu Japa or humming, and Vaikhari Japa, loud and audible Japa.

12. Mental repetition of Japa, Manasic Japa, is more powerful than loud Japa.

13. Get up at 4 a.m. and do the Japa for two hours. Brahmamuhurta is most favourable for Japa and meditation.

14. If you cannot take a bath, wash your hands, feet, face and body, and sit for Japa.

15. Face North or East when sitting. This enhances the efficacy of the Japa.

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16. Sit on a Kusha-grass seat or dear-skin or rug. Spread a white cloth over it. This conserves body-electricity.

17. Do some prayer before starting the Japa.

18. Have a steady pose. Have Asana-Jaya or conquest over Asana. You must be able to sit on Padma, Siddha or Sukha Asana for three hours at a stretch.

19. When you repeat the Mantra, have the feeling or mental attitude that the Lord is seated in your heart, that Sattwa or purity is flowing from the Lord to your mind, that the Mantra purifies your heart, destroys desires and cravings and evil thoughts.

20. Do not do the Japa in a hurried manner, just as a contractor tries to finish his work in a hurried way. Do it slowly with Bhav, one-pointedness of mind and single-minded devotion.

21. Pronounce the Mantra distinctly and without mistakes. Do not repeat it too fast or too slow.

22. Use not the index finger while rolling the beads. Use the thumb, the middle and the ring fingers. When counting of one Mala is over, revert it and come back again. Cross not the Meru. Cover your hand with a towel.

23. Be vigilant. Keep an alert attention during Japa. Stand up and do the Japa when sleep tries to overpower you.

24. Resolve to finish a certain minimum number of Malas before leaving the seat.

25. Mala or rosary is a whip to goad the mind towards God.

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26. Sometimes do the Japa without a Mala. Go by the watch.

27. Practise meditation also along with Japa. This is Japa-Sahita-Dhyana. Gradually Japa will drop and meditation alone will continue. This is Japa-Rahita-Dhyana.

28. Have four sittings for Japa daily—early morning, noon, evening and night.

29. A devotee of Lord Vishnu should repeat, "Om Namo Narayanaya"; a devotee of Lord Siva "Om Namah Sivaya"; a devotee of Lord Krishna "Om Namo Bhagavate Vasudevaya"; a devotee of Lord Rama "Om Sri Ramaya Namah" or "Om Sri Ram Jaya Ram Jaya Jaya Ram"; a devotee of Devi, Gayatri Mantra or Durga Mantra.

30. It is better to stick to one Mantra alone. See Lord Krishna in Rama, Siva, Durga, Gayatri.

31. Regularity in Japa Sadhana is most essential. Sit in the same place and at the same time.

32. Purascharana is repetition of the Mantra Akshara Laksha, one lac of times for each letter.

33. Japa must become habitual. Even in dream you must be doing Japa.

34. Japa Yoga is the easiest, quickest, safest, surest, and cheapest way for attaining God-realisation. Glory to the Lord! Glory, glory to His Name!

35. O man! Take refuge in the Name. Name and Nami are inseparable.

Thus ends Japa Yoga.

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MANTRA YOGA

1. Mantra Yoga is an exact science. 'Mananat tryate iti mantrah....by the Manan (constant thinking or recollection) of which one is released from the round of births and deaths is Mantra.

2. Every Mantra has a Rishi who gave it to the world, a Matra, a Devata, the Bija or seed which gives it a special power, the Sakti and the Kilakam or the pillar.

3. A Mantra is Divinity. Mantra and its presiding Devata are one. The Mantra itself is Devata. Mantra is divine power; Daivi Sakti, manifesting in a sound-body. Constant repetition of the Mantra with faith, devotion and purity augments the Sakti or power of the aspirant, purifies and awakens the Mantra Chaitanya latent in the Mantra and bestows on the Sadhaka Mantra Siddhi, illumination, freedom, peace, eternal bliss, immortality.

4. By constant repetition of the Mantra the Sadhak imbibes the virtues and powers of the Deity that presides over the Mantra. Repetition of Surya Mantra bestows health, long life, vigour, vitality, Tejas or brilliance. It removes all diseases of the body and the diseases of the eye. No enemy can do any harm. Repetition of Adityahridayam in the early morning is highly beneficial. Lord Rama conquered Ravana through the repetition of Aditya-hridayam imparted by Agastya Rishi.

5. Mantras are in the form of praise and appeal to the deities, craving for help and mercy. Some

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Mantras control and command the evil spirits. Rhythmical vibrations of sound give rise to forms. Recitation of the Mantras gives rise to the formation of the particular figure of the deity.

6. Repetition of Saraswati Mantra 'Om Saraswatyai Namah' will bestow on you wisdom and good intelligence. You will get inspiration and compose poems. Repetition of 'Om Sri Mahalakshmyai Namah' will confer on you wealth and remove poverty. Ganesh Mantra will remove any obstacle in any undertaking. Maha Mrityunjaya Mantra will remove accidents, incurable diseases and bestow long life and immortality. It is a Moksha Mantra too.

7. Repetition of Subramanya Mantra 'Om Saravanabhavaya Namah' will give you success in any undertaking and make you glorious. It will drive off the evil influences and evil spirits. Repetition of Sri Hanuman-Mantra, 'Om Hanumate Namah' will bestow victory and strength. Repetition of Panchadasakshara and Sodasakshara (Sri Vidya) will give you wealth power, freedom etc. It will give you whatever you want. You must learn this Vidya from the Guru alone.

8. Repetition of Gayatri or Pranava or Om Namah Sivaya, Om Namo Narayanaya, Om Namo Bhagavate Vasudevaya, one and a quarter lakh of times with Bhav, faith and devotion will confer on you Mantra Siddhi.

9. Om, Soham, Sivoham, Aham Brahmasmi are Moksha Mantras. They will help you to attain self-realisation. Om Sri Ramaya Namah, Om Namo Bha-

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gavate Vasudevaya are Saguna Mantras which will enable you to attain Saguna realisation first and then Nirguna realisation in the end.

10. Mantra for curing scorpion stings and cobra bites should be repeated on eclipse days for getting Mantra Siddhi quickly. You should stand in the water and repeat the Mantra. This is more powerful and effective. They can be recited on ordinary days also for attaining Mantra-Siddhi.

11. Mantra Siddhi for curing scorpion sting cobra bites etc., can be attained within 40 days. Repeat the Mantra with faith and devotion regularly. Have a sitting in the early morning after taking bath. Observe Brahmacharya and live on milk and fruits for 40 days or take restricted diet.

12. Chronic diseases can be cured by Mantras. Chanting of Mantras generate potent spiritual waves or divine vibrations. They penetrate the physical and astral bodies of the patients and remove the root causes of sufferings. They fill the cells with pure Sattva or divine energy. They destroy the microbes and vivify the cells and tissues. They are best, most potent antiseptics and germicides. They are more potent than ultra-violet rays or Rountgen rays.

13. Mantra Siddhi should not be misused for the destruction of others. Those who misuse the Mantra power for destroying others are themselves destroyed in the end.

14. Those who utilize the Mantra power in curing snake bites, scorpion stings and chronic diseases should not accept any kind of presents or money

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They must be absolutely unselfish. They should not accept even fruits or clothes. They will lose the power if they utilize the power for selfish purposes. If they are absolutely unselfish, if they serve the humanity with Sarvatma Bhav, their power will increase through the grace of the Lord.

15. He who attained Mantra Siddhi can cure cobra-bite or scorpion bite or any chronic disease by mere touch on the affetced part. When a man is bitten by a cobra a telegram is sent to the Mantra Siddha. The Mantra Siddha recites the Mantra and the man who is bitten by a cobra is cured. What a grand marvel ! Does this not prove the tremendous power of Mantra?

16. Get the Mantra initiation from your Guru. Or pray to your Istha Devata and start doing Japa of the particular Mantra, if you find it difficult to get a Guru.

17. May you all become Mantra Yogins with Mantra Siddhi ! May you all become real benefactors of the world by becoming divine healers through Mantra cure ! May Mantra-Cure, divine healing centres be started all over the world !

Thus ends Mantra Yoga.

RAJA YOGA

1. Raja Yoga is an exact science. It aims at controlling all thought-waves or mental modifications.

2. Where Hatha Yoga ends, there Raja Yoga begins.

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3. Hatha Yogi starts his Sadhana with his body and Prana. He practises Asanas and Pranayama and through control of Prana, tries to control the mind.

4. A Raja Yogi starts his Sadhana with the mind. He starts meditation and tries to control the mind.

5. The eight limbs of Raja Yoga are Yama (self-restraint), Niyama (religious observances), Asana (posture), Pranayama (regulation of breath), Pratyahara (abstraction of the senses), Dharana (concentration), Dhyana (meditation) and Samadhi (superconscious state).

6. Yama consists of five parts, viz., Ahimsa (non-injury), satyam (truthfulness), Asteya (non-stealing), Brahmacharya (celibacy), and Aparigraha (non-covetousness).

7. Niyama is observance of five canons, viz., Saucha (internal and external purity), Santosha (contentment), Tapas (austerity), Swadhyaya (study of religious books and repetitions of Mantras), and Ishwarapranidhana (self-surrender to God, and His worship).

8. Ahimsa is perfect harmlessness and positive love also. This removes the brutal nature in man and strengthens the will.

9. He who practises meditation without ethical perfection, without the practice of Yama-Niyama, cannot obtain the fruits of meditation.

10. Purify your mind first through the practice of Yama-Niyama. Then practise regular meditation. Then you will attain illumination.

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11. The practice of Yama is a Mahavrata, universal vow. It must be observed by all.

12. Any easy steady, comfortable pose is Asana.

13. Asanas steady the body. Pranayama checks the outgoing tendencies of the mind. Pratyahara gives inner spiritual strength. It removes all sorts of distractions. It develops will-power.

14. Real Raja Yoga starts from concentration. Concentration merges in meditation. Meditation ends in Samadhi.

15. Retention of breath, Brahmacharya, Sattwic food, seclusion, silence, Satsang, not mixing much with people are all aids to concentration.

16. Sleep, tossing of mind, attachment to objects, subtle desires and cravings, laziness, lack of Brahmacharya, gluttony are all obstacles in meditation.

17. Reduce your wants. Cultivate dispassion. You will have progress in Yoga. Vairagya thins out the mind.

18. Do not mix much. Do not talk much. Do not walk much. Do not eat much. Do not sleep much. Do not exert much.

19. Never wrestle with the mind during meditation. Do not use any violent efforts at concentration.

20. If evil thoughts enter your mind, do not use your will-force in driving them. You will tax your will. You will lose your energy. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force.

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Be indifferent. Become a witness of those thoughts. Substitute divine thoughts. They will pass away.

21. Never miss a day in meditation. Regularity is of paramount importance. When the mind is tired, do not concentrate. Do not take heavy food at night.

22. The mind passes into many conditions or states as it is made up of three qualities—Sattwa, Rajas and Tamas.

23. Kshipta (wandering), Vikshipta (gathering), Mudha (ignorant), Ekagra (one-pointed), and Nirodha (contrary) are the five states of the mind.

24. By controlling the thoughts the Sadhaka attains great Siddhis. He becomes an adept. He attains Asamprajnata Samadhi or Kaivalya.

25. Do not run after Siddhis. Siddhis are great temptations. They will bring about your downfall.

26. A Raja Yogi practises Samyama or the combined practice of Dharana, Dhyana and Samadhi at one and the same time and gets detailed knowledge of an object.

27. Control the mind by Abhyasa (practice) and Vairagya (dispassion).

28. Any practice which steadies the mind and makes it one-pointed is Abhyasa.

29. You must practise Yoga steadily with great patience and zeal. Then alone will you attain perfection.

30. Concentrate on Trikute (the space between the two eye-brows) with closed eyes. This is the best spot for concentration. The mind can be easily controlled, as this is the seat for the mind.

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31. Dull Vairagya will not help you in attaining perfection in Yoga. You must have Para Vairagya or Teevra Vairagya, intense dispassion.

32. Tapas, Swadhyaya, Iswarapranidhana, constitute Kriya Yoga. Kriya Yoga purifies the heart quickly.

33. Meditation on Om with Bhava and its meaning removes obstacles in Sadhana and helps to attain Samadhi.

34. Avidya (ignorance), Asmita (egoism), Raga-Dwesha (likes and dislikes), Abhinivesha (clinging to mundane life) are the five Kleshas or afflictions. Destroy these afflictions. You will attain Samadhi.

35. Samadhi is of two kinds—Savikalpa, Samprajnata or Sabija, and Nirvikalpa or Asamprajnata or Nirbija.

36. In Savikalpa or Sabija, there is Triputi or the Triad (knower, known and knowledge). The Samskaras are not burnt or fried.

37. Savitarka, Nirvitarka, Savichara, Nirvichara, Sasmita and Saananda are the different forms of Svikalpa Samadhi.

38. In Nirbija Samadhi or Asamprajnata Samadhi there is no triad. The impressions are fried in toto.

39. A Bhakta gets Bhava-Samadhi, a Jnani gets Bhava-Samadhi, a Raja Yogi gets Nirodha Samadhi.

Thus ends Raja Yoga or the Ashtanga Yoga or the Yoga with Eight Limbs.

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HATHA YOGA

1. Hatha means any tenacious practice till the object or end is achieved. "Ha-tha" mean the union of Sun and the Moon, union of Prana and Apana Vayus.

2. Hatha Yoga concerns with the body and the Prana. It helps to control the body and the Prana through Asans and Pranayama.

3. Hatha Yoga itself is not the goal. Meditation helps you to attain Samadhi or Superconscious State.

4. The practice of Hatha Yoga awakens the Kundalini Shakti that lies dormant in the Muladhara Chakra.

5. There are Six Chakras or lotuses in the body They are Muladhara (near the anus), Swadhishthana (midway between Muladhara and Manipura which is in the navel), Anahata Chakra in the heart, Vishuddha in the neck and Ajna in the space between the two eye-brows and Sahasrara or the thousand-petalled lotus (Chakra) in the crown of the head.

6. Sushumna rises through all the Chakras. Kundalini passes through the Chakras and joins with Lord Siva in the Sahasrara.

7. Learn the Asana, Pranayama, Bandhas Mudras and the Shad Kriyas under an expert Hatha Yogi.

8. Ida, Pingala and Sushumna are the three important Nadis in the body.

9. Ida is the Chandra-Nadi. It cools the body. It flows through the left nostril.

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10. Pingala is the Surya-Nadi. It heats the body. It flows through the right nostril.

11. Sushumna-Nadi flows through both nostrils. It helps meditation. It is Agni-Nadi.

12. Attain good health through the practice of Yoga Asana and Pranayama. Without good health, how can you earn, how can you succeed in any undertaking, how can you sit for meditation?

13. Practise Yoga Asans and Pranayama on an empty stomach in the early morning.

14. Be moderate in eating and sleeping. Then alone can you have success in Hatha Yoga.

15. Be regular in your practice. Regularity is of paramount importance.

16. Drink a tumbler of milk after finishing the Asanas.

17. Wait for half an hour after finishing the Asanas for taking a bath.

18. Do Asanas first and then practise Pranayama.

19. Spend half an hour daily in the practice of Asanas and Pranayama. This will give you health, vim, vigour, and vitality. This will remove all diseases.

20. Neti (cleansing of nostrils with the help of a thread), Dhauti (cleansing of stomach with a piece or cloth), Kapalabhati (a kind of Pranayama), Basti (drawing up of water through anus), Tratak (gazing on an object)—are the Shad Kriyas of Hatha Yoga.

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21. Sirshasan is the king of all Asanas. It strengthens the brain and the brain-centres and improves memory, and helps Brahmacharya.

22. Sarvang, Hala and Ardhamatsyendra Asans make the spine elastic. Sarvang develops thyroid gland and bestows good health. It helps Brahmacharya and gives longevity.

23. Paschimottanasan reduces fat and helps digestion. So does Mayurasan.

24. Bhujang, Salabh and Dhanur-Asans remove constipation and muscular rheumatism of the back.

25. Relax all the muscles through Savasan. Do this Asan in the end.

26. Ujjayi, Sitkari, Sukha-Purvaka, Suryabheda are other kinds of Pranayama. Through the practice of these Pranayamas Kevala-Kumbhaka results.

27. Puraka is inhalation of breath. Rechaka is exhalation; Kumbhaka is retention. Kumbhaka gives you longevity and energy.

28. Sitali Pranayama cools your body and purifies the blood. Bhastrika warms your body and removes Asthma and consumption.

29. Practise Bandhatraya Pranayama. It includes Mula-Bandha or contraction of anus, Jalandhara-Bandha or chin-lock and Uddiyana-Bandha drawing the belly backwards at the end of exhalation.

30. Maha Mudra is an important Mudra. This removes piles, enlargement of spleen, indigestion, constipation.

31. Practise Yoga-Mudra daily. This is a good exercise for the abdominal organs.

Thus ends Hatha Yoga.

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NADA YOGA

1. Sound helps to control the mind easily. When the mind is absorbed in melodious sound, it does not run after sensual objects.

2. Do Japa of Soham with breath (Ajapa Japa). Practise Pranayama for one or two months. You will hear the ten sounds (Anahata sounds) clearly and enjoy the music of the soul.

3. The sound that you hear will make you deaf to all external sounds.

4. Sit on Padmasana or Siddhasana or Sukhasana. Close the ears with the thumb. This is Shanmukhi Mudra or Vaishnavi Mudra.

5. Now hear the music of Anahat sounds. You will have wonderful concentration.

6. Abandon all worldly thoughts. Subdue your passion. Become indifferent to all sensual objects.

7. Practise Yama (self-restraint), or Sadachara (right conduct); concentrate on the sound which annihilates the mind.

8. The first sound is chini, the second is chinchini, the third is the sound of bell, the fourth is like that of a conch.

9. The fifth is like that of a lute. The sixth is like that of a cymbal. The seventh is like that of a flute.

10. The eighth is like that of a drum. The ninth is like that of a Mridanga. The tenth is like that of thunder.

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11. Hear the sounds through the right ear. Change your concentration from the gross sound to the subtle. The mind will soon be absorbed in the sound.

12. You will get knowledge of hidden things when you hear the seventh.

13. You will hear Para-Vak when you hear the eighth sound.

14. You will develop the divine eye when you hear the ninth.

15. You will attain Para Brahman when you hear the tenth.

16. The sound entraps the mind. The mind becomes one with the sound as milk with water.

17. It becomes absorbed in Brahman or the Absolute. You will then attain the Seat of Eternal Bliss.

Thus ends Nada Yoga.

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THE HOLIEST DAY FOR EVERY DISCIPLE

GURU PURNIMA

8th JULY, 1960

Spiritual aspirants, disciples and devotees of
Satguru Sri Swami Sivanandaji Maharaj
will celebrate

THE HOLY DAY

In a befitting manner,

by

1. Organising mass prayer meetings, for the health and long life of Sri Gurudev, and for world-peace.
2. By strengthening existing Branches of the Divine Life Society and starting new ones.
3. By taking active part in Gurudev's Jnana Dana Movement.

and

Earn Sri Gurudev's Choicest Blessings and Grace

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम्।
मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा॥

The Guru's sacred form should be meditated upon; His Lotus-Feet should be worshipped; His words are gospel-truth to the seeker after Truth; and His Grace will enable you to attain Final Liberation.

Voluntary Contribution for the success of the Head-quarters' Celebrations will be gratefully accepted by:

The Secretary, Divine Life Society,
P.O. Sivanandanagar, Rishikesh (Himalayas)

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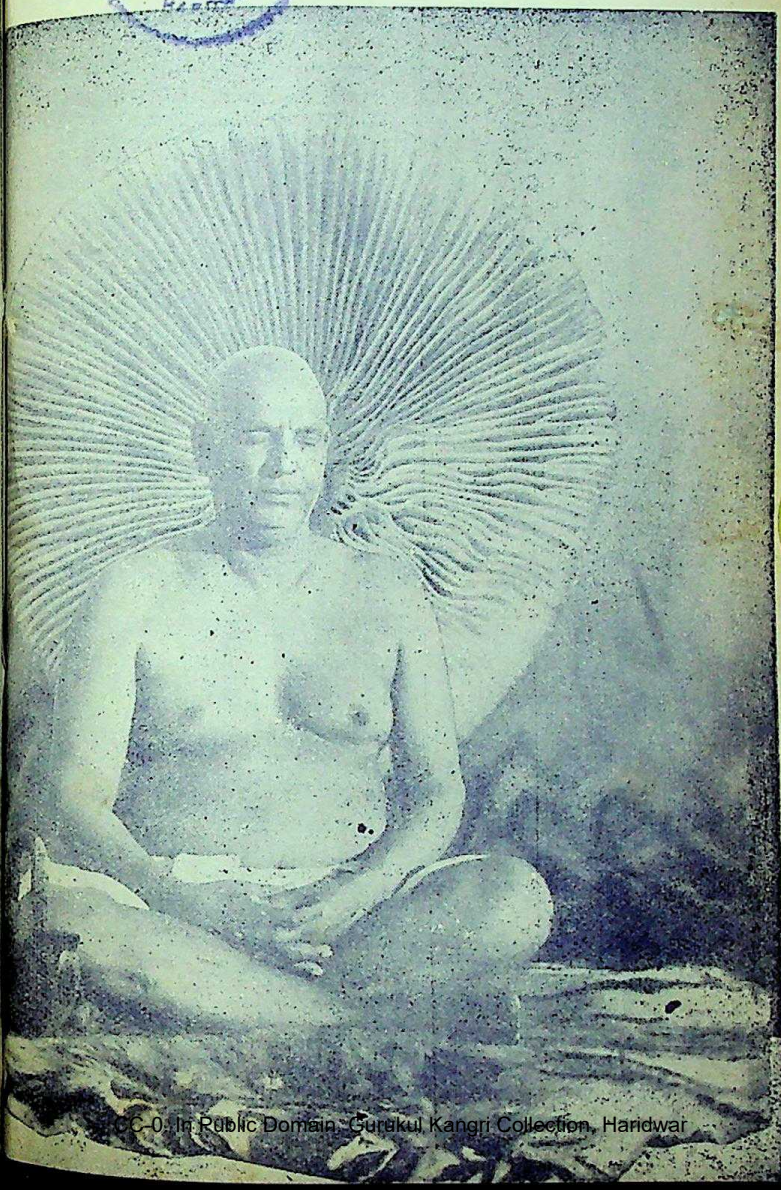

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda Ananda Kutir)

(१) निरवधिनिगमार्थान् सर्वदा घोषयन्तं
निरवतमसमार्गान् मानुषान् दर्शयन्तम्
निरतमखिललोकक्षेमकृत्ये नितान्तं
निरघमृषिवरेण्यं श्रीशिवानन्दमीडे

(२) अतनुशमनभक्तं सन्ततं सर्वलोकैः
कृतनुतिमुन्नवर्षं कीर्तनीयापदानम्
अतनुततनुमरीचिं दिव्यभव्यप्रभावं
हितमखिलजनानां श्रीशिवं भावयेऽहम्

(३) प्रकृतिमधुरशीलं प्रश्रयोल्लासिवाक्यं
विकृतिरहितमार्यैस्सज्जनैः स्तूयमानम्
सुकृतिजनसुगम्यं नित्यमुक्तं निरीहं
निकृतिलवविहीनं भावये श्रीशिवं तम्

(४) सकलजनसमीड्यं ध्वस्तनिश्शेषजाड्यं
विकलविषयबन्धं निस्सरदिव्यगन्धम्
प्रकटरुचिविदीप्रं सद्गुरुं भक्तलोक-
प्रकरविनुतमीडे श्रीशिवं तापसेन्द्रम्

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स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Vedanta for Beginners

(Sri Swami Sivananda)

INTRODUCTION

Vedanta is the end of the Vedas. It is entering into the study of Brahman. It is the science which raises man above the plane of worldliness. It is the rational method of meditating on the Supreme Absolute, the Eternal, the Infinite. Vedanta is the culmination of human experience and is the end of the faculty of thinking. It is the greatest and the highest knowledge. This wisdom was revealed to the ancient sages.

The Rishis and sages of yore have made experiments and researches in meditation and given to the world their spiritual experiences. These are all authoritative. You must not spend much time in making the preliminary experiments once more. Your whole life-time is not sufficient for making these experiments and researches. The experiences of sages are like ready-made compressed tablets. You will have to simply follow their instructions implicitly with perfect, unswerving faith and devotion. Then alone can you make any progress in the spiritual path and attain the goal of life.

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In order to practise Sadhana for the attainment of absolute freedom, you should know in the beginning itself its technique and method. You should know the nature of bondage, the cause of bondage and the way of getting rid of bondage. You have to make a searching study of life and know its mysteries.

KARMA

You are born on this earth-plane on account of your Karmas (actions) done in previous births. This body and this condition of mind are both the results or effects of past Karmas. What is Karma?

A Vasana or desire arises. Then you exert to possess the object. This is Karma. Thought itself is the real Karma. Physical action is only its manifestation. Then you enjoy the object. This is Bhoga. This Bhoga strengthens and fattens the Vasana. The Chakra or wheel of Vasana, Karma, Bhoga, is ever revolving. Give up Bhoga. Practise renunciation, discrimination and dispassion. Destroy the Vasanas ey eradicating ignorance (Ajnana) through Brahma-Jnana, the Knowledge of the Imperishable. Then alone the wheel which binds a man to this Samsara will stop revolving. Then alone you become an Atmavan or Knower of the Self.

WHO IS A KILLER OF ATMA?

Forgetting the Self by indulging in sensual pleasures, is killing of Atma. Even after somehow getting this rare human birth, with an innate tendency for Nivritti, he who does not strive for the liberation of his soul, is a killer of Atma. He is not an Atmavan but an Atmaha.

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RENUNCIATION

The Atman can be realised only through renunciation. You have enjoyed sensual objects in millions of births. You have enjoyed sensual objects for so many years in this birth. If there has not come satisfaction in you till now, when will it come, then? Do not run after the mirage of sensual objects. The senses are deluding you. Develop dispassion and renunciation. Realise your Atma. Then only you will get eternal satisfaction, everlasting peace and immortal bliss. Wake up from your slumber of ignorance, O worldly fool!

If your body-clothes catch fire, with what celerity you want to run towards water for cooling you? You must feel like this from the burning fire of Samsara. You should feel that you are roasted in the fire of Samsara. Vairagya (dispassion) and Mumukshutva (strong yearning for liberation) should dawn in you. You should run to the Guru for saving you.

Enjoyment of objects strengthens the Vasanas or Trishnas (cravings) and makes the mind more restless. Enjoyment cannot bring satisfaction of desires. Further, Trishna drains the energy and weakens the senses.

When you dream, you see the events of fifty years within an hour. You actually feel that fifty years have passed. Which is correct, the time of the hour of waking consciousness or the fifty years of dreaming consciousness? Both are correct. The waking state and the dreaming state are of the same quality or nature. They are equal (Samana). The only difference is that the waking state is a long

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dream or Deerghaswapna. It will be realised that this life on earth is only a fantastic dream of the mind, when the Supreme Absolute or Para-Brahman is realised.

UPASANA

Practise Upasana for acquiring concentration of mind. Upasana is of various kinds, *viz.*, Pratika Upasana, Pratima Upasana (worship of idol), Panchadeva Upasana (worship of the five deities: Ganesha, Siva, Vishnu, Durga and Surya), worship of Avataras like Rama and Krishna, and Ahamgraha Upasana.

Ahamgraha Upasana is Nirguna Upasana. The aspirant meditates on his own Self as Brahman. He identifies his individual self with the Supreme Self or Brahman. He tries to take out the Self that is hidden within the body of five sheaths. Hence the significant name, 'Ahamgraha' Upasana.

'Food is Brahman'. 'Akasa is Brahman'. 'Surya (Sun) is Brahman'. 'Mind is Brahman'. 'Prana is Brahman',—All these are Upasana-Vakyas of the Upanishads. These are all Pratika Upasanas. Pratika is a symbol of Brahman. All these are symbols of Brahman. You can realise Brahman through worship of these Pratikas. You will have to feel that Brahman is hidden in these Pratikas. You will have to think that the Adhishthana or substratum of these Pratikas is Brahman. These are some of the ways of doing the Upasana of Brahman.

CONTROL OF THE SENSES

The senses should be perfectly controlled in order to be able to concentrate on Brahman. The eyes and

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ears also are as much turbulent and mischievous as the tongue. The eyes always want to see new forms, new scenes, new pictures and new places which the mind has heard of during conversation with other people. If you have not seen Kashmir, if you hear from those who visited Kashmir, "Kashmir is a lovely place. The springs and sceneries are wonderful," the eyes helped by the mind will agitate you again and again till you actually see Kashmir. The eyes and the ears should cease from desiring.

The two most troublesome of the senses are the tongue and the genital. One who has got an appetite for the objects of the tongue and the genital is unfit for the practice of Vedantic Sadhana. The four means of Sadhana should be well practised and only a master of these Sadhanas can take up the practice of Vedantic Sadhana.

THE MIND AND ITS WORKS

Mind is Jagat. The mind moves the senses, the Pranas, etc. Mind is the cause of bondage and liberation. A keen study of the mind and its works is necessary for the study of Vedanta.

The presiding deity of the mind is Moon or Soma. Moon is cool. It is formed of Apas-Tattwa (water). Water has a tendency to run downwards. So also the tendency of the mind is always to run downwards towards sensual objects.

The external ear, the eye-balls, etc. are only instruments. They are not the real senses or Indriyas. The real centres or senses are in the brain or most correctly in the astral body (Sukshma Sarira). If the auditory nerve and the vision-centre in the brain

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are affected you can neither hear nor see. So is the case with the other senses also.

During dream the mind itself does the functions of all the senses, despite the absence of the external instruments or the senses, such as eye-balls, etc. In the mind all the senses are blended. Really it is the mind that hears, tastes, feels, etc. This proves that the real senses are within. The eye-balls, tongue, external ears, nose, hands, legs, etc. are mere instruments (Karanas).

The mind does the function of Sankalpa and Vikalpa. It thinks: "Whether I can go to Dehra Dun or not?" The Buddhi or the intellect decides: "I must go." Ahamkara, the ego, arrogates. Chitta which is the storehouse of Samskaras or impressions makes the preparation and gives orders to the senses. Then the senses act. The legs move. The eyes see. After you reach Dehra Dun the Vritti or wave of thought that was agitating you to see Dehra Dun subsides or gets dissolved (Laya). Then you get a temporary peace, after the gratification of your desire.

Strike a vessel made up of bell metal with the tuning fork. It will vibrate. Even so the mind vibrates if any one abuses or praises you, if you feel pain or pleasure. During praise and pleasure, the mind expands. During censure and pain it contracts.

Mind is miniature-Maya. When the functioning of the mind stops, and when the mind is dissolved into the Absolute, there is Self-realisation.

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THE GURU AND THE DISCIPLE

The aspirant in olden days used to approach the Guru, with a bundle of sticks (Samit) in his hand, for spiritual instruction. What does this indicate? He prays to his preceptor, "O adorable Guru ! Let my bundle of sins and worldly Vasanas be burnt in the fire of wisdom through thy grace. Let the divine flame grow in me. Let me attain the highest illumination. Make me realise, the Inner Self-effulgent Atman. Let my senses, mind, Prana and egoism be given as oblation in the fire of wisdom. Let me shine as the Light of lights!"

It is Guru's grace that removes the veil of ignorance of the disciple. The Guru's grace penetrates the heart of the disciple and raises the Brahmakara-Vritti in him. The highly exalted Brahmanishtha Guru, for whom there is no world, comes down from his exalted state to teach the disciple.

VEDANTIC ETHICS

If you want to practise Vedanta or Jnana Yoga smile always, be cheerful always. He who is gloomy, he who is cheerless, he who has a castor-oil face or Sunday-face cannot become a Vedantin. He is not an Adhikari or qualified person for the practice of Vedanta. Such a man should be shut up in a cell, as he is a source of infection or contamination for others. Shun the company of such a negative person. A man of Viveka alone is fit for the practice of Vedantic Sadhana and a man of Viveka is always peaceful and joyful.

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THE NATURE OF BRAHMAN

Brahman is the Absolute-Existence which is of the Nature of Knowledge-Bliss.

The world itself shines as Brahman when the veil of ignorance is torn down by the dawn of Knowledge of the Imperishable. See Brahman in your Guru, Brahman in the world, Brahman in everything.

In reality there is no creation. The world itself is an appearance of Brahman. The world is superimposed upon Brahman through Adhyaropa. Through Apavada-Yukti the superimposition is sublated or negated and everything is realised to be the Absolute Brahman.

Only the train moves, but you do not move. Only the boat moves, but you do not move. Even so, only the body moves, but the Indweller or the Silent Sakshi, the Witness, which is identical with the Absolute Brahman or Atma, never moves.

The word 'Atma' is used with reference to the Soul in the individual. The term 'Brahman' is used with reference to the same Soul as the Soul of all beings and objects in the universe.

BRAHMAN IS BLISS

The king returns from his long journey to his palace at night. He is dead tired. He wants immediate rest. He does not want to talk even to the Maharani or the queen. The objects do not afford him any pleasure. He wants to enjoy the bliss of sleep. From where does bliss come in deep sleep when there are no objects of enjoyment? The king (or the Jiva) in deep sleep comes in contact with the

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All-blissful Supreme Soul and refreshes and strengthens himself. Brahman is the source of all peace and bliss.

ISHWARA AND JIVA

The causal body (Karanasarira) of the individual soul and of Ishwara is one and the same. In the Jiva it is individual Avidya. Ishwara's causal body is cosmic and is called Maya.

The Jiva is called Viswa, Taijasa and Prajna in the three states of waking, dreaming and deep sleep experiences, and the corresponding name for the Cosmic Principle is Virat, Hiranyagarbha and Ishwara. The Kutastha-Atman in the Jiva is identical with Brahman, the Absolute.

THE NATURE OF MAYA

Maya is Trigunatmika. Tamoguna is darkness and inertia. Rajoguna is passion and activity. Satwaguna is divine light and purity.

You cannot detect your own faults on account of the force of Avidya. Avidya is the name for Maya in the individual or the Jiva. You always think that you are free from defects, that you are full of virtuous qualities, that you are the most perfect man in the world. This is Maya.

Maya is Satya or truth for a worldly-minded man. It is Anirvachaneeya or inexpressible for a Viveki or a man of discrimination. It is Tucchha or nothing for a liberated sage or Jivanmukta who is identifying himself with Satchidananda Brahman.

Vasanas and Trishnas, desires and cravings, can be destroyed in toto only by annihilating Avidya or

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Ajnana, the source for this Samsara, just as a tree can be destroyed only by annihilating its root. If you cut the branches of a tree, again they will grow. So you must pluck out the root itself. Avidya can be destroyed by knowledge of the Imperishable or Brahman, and not by indiscriminate suppression of the senses.

Destruction of Avidya will lead to the destruction of Raga-Dwesha. Raga and Dwesha are the modifications or effects of Avidya or ignorance.

Ajnana is absence of the Knowledge of Brahman. Just as the trees born on the soil of the mountain hide the mountain, just as the clouds born through the sun's rays hide the sun itself, so also Ajnana born from the Sakti of Brahman hides the Chaitanya or Brahman.

Ajnana is twofold: Toola and Moola. Toola-Ajnana is ignorance in regard to the objects outside. Moola-Ajnana is ignorance covering the Self within.

THE PROJECTION OF THE WORLD

In summer the whole earth is parched. As soon as there is a shower the seeds sprout and plants come out. They were in an unmanifested state (Avyakta) before the rains. Even so the world which is in a manifested state had an unmanifested state and will become unmanifest again. It has come out of Maya, the causal body of Ishwara, and will return to it in the end.

The earth, water, fire, air and ether are all productions of Maya. Water is more subtle and pervasive than earth. Fire is more subtle and pervasive

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than water. Air is more subtle and pervasive than fire. Akasa is more subtle and pervasive than air.

If you keep some jasmine flowers on your table, the aroma or fragrance spreads throughout the room. The fragrance is more pervasive than the flower. The flower is in one spot, but the fragrance pervades the atmosphere. The moisture of vapour is more pervasive than the earth, Sun's light is more pervasive than water. Akasa which is the mother-substance for the other four Tattwas is all-pervading. All the four elements are rooted in the all-pervading Akasa.

From Brahman or the Supreme Being sprang the five elements. Akasa was born first. Akasa is ether or space. It is Akasa or space that is the abode for the four other elements. It is the vessel or the container. There was Gati or motion in Akasa. That motion is Vayu or air. There was heat during motion of air. Fire was born from air. Fire cannot burn without air. Fire cooled and became water. Water solidified and became earth.

THE SHEATHS OF THE BODY

Five sheaths are covering the individual soul. They are the Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Koshas. The Antahkarana or the internal organ takes four forms, viz., mind, intellect, ego and sub-conscious mind (Chitta).

Ahamkara or the ego has connection with the intellect (Buddhi). Their abode is the Vijnanamaya Kosha. Mind (Manas) has connection with the Chitta. Their abode is the Manomaya Kosha.

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The light of Surya (sun) brightens the intellect. The heat of Surya gives heat to Prana and thus maintains the heat of the body.

Just as the mind is the dividing wall between the soul and the Prana, so also Prana (vital air, energy) is the boundary-wall between the mind and the body.

Above the mind is the Buddhi. The Buddhi or intellect is made up of Agni-Tattwa (fire-principle). Below the mind is Prana which is also made up of fire. Between fire (intellect above) and fire (Prana below) is the mind (water). The presiding deity of the mind is moon (Chandra). Dry up this mind (water) through the fire of Vichara (intellect), or the fire of Prana (Pranayama), or both. You will attain eternal peace, everlasting bliss.

SAMADHI

Samadhi is the Turiya or the Fourth State which is Pure Consciousness or the Supreme Absolute where even a tinge of dual consciousness does not exist.

Raja Yogis practise Nirodha-Samadhi. Jnana Yogis or Vedantins practise Badha-Samadhi. In the practice of Nirodha-Samadhi the Raja Yogi stops all the Vrittis of the mind by concentrating on one form. In the practice of Badha-Samadhi the Jnana Yogi abandons all names and forms and takes up the one essence, viz., Sat-Chid-Ananda-Brahman that is the substratum for all these names and forms. There is Vyapakata in the Sadhana of a Jnana Yogi. He does Sadhana even while walking. Wherever he sees he tries to see the one underlying essence and rejects the names and forms. He is in Sahaja-Samadhi even

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while moving. But, a Raja Yogi sits and meditates. He is in need of a steady, definite pose. He cannot be in Samadhi while walking or moving.

In Vedanta, meditation is termed as Nididhyasana. Nididhyasana leads to Sakshatkara or Nirvikalpa-Samadhi. One who has experienced Nirvikalpa-Samadhi will not return to the state of embodiment once again.

METHOD OF VEDANTIC SADHANA

Sravana, Manana and Nididhyasana are the three stages of Vedantic Sadhana.

Sravana is hearing of the Truth. The Abheda-Bodha-Vakya should be heard from the Brahmanishtha-Guru. Then Vedantic scriptures and treatises have to be carefully studied for the purpose of properly grasping the meaning of the great Mahavakyas.

Vedantic Granthas are of two kinds: the Pramana-granthas and the Prameyagranthas. One should always study standard works on Vedanta. A complete and exhaustive treatise on the subject has to be studied with the greatest care. Then only the full knowledge of Vedanta will dawn. Works like the Advaitasiddhi, Chitsukhi, Khandanakhandakhadya, Brahmasutras, etc., are Pramanagranthas, for they refute other theories and establish the Adwaita-Tattwa through logic and argumentation. Works like the Upanishads, the Bhagavadgita and the Yogavasishtha are Prameyagranthas, for they merely state the Absolute Truth with authority and do not indulge in reasoning for refuting or establishing anything. They are intuitional works, whereas the former are intellectual.

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The mind should be pure and tranquil before starting Vedantic Sadhana. Keeping the Vasana in the mind is keeping a black cobra within and feeding it with milk. Your life is ever in danger. Kill these Vasanas through Vichara, Vairagya, and meditation on the Atma.

The Sruti texts that deal with creation, such as "From the Atman sprang Akasa, from Akasa Vayu, from Vayu Agni," etc., are only intended for giving preliminary instructions to the neophytes or young aspirants; for they cannot grasp at once the Ajati-vada or the theory of non-evolution. When you read the passages which treat of creation, always remember that all this is only Adhyaropa or superimposition. Never forget this. Never think even for a second that the world is real. Only through Apavadayukti or refutation of superimposition can you establish the Kevala-Adwaita-Siddhanta. If the world is real, if duality is real, you cannot have experience of Adwaitic Realisation.

If the impurity of egoism or Ahamkara-Mala is destroyed, the other two impurities, viz., Kama-Mala (impurity of desire) and Karma-Mala (impurity of actions) will be destroyed by themselves. How, then, can there be Prarabdha for a Jivanmukta or the liberated sage? He is one with the Supreme Absolute.

OBSTACLES IN VEDANTIC SADHANA

Ahamkara is the greatest obstacle to Self-realisation. "I know everything. My view or opinion alone is correct. What I do is right. That man does not know anything. Everybody should follow what

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I say. Everybody should obey me. I am free from any kind of fault. I am full of auspicious qualities. I am very intelligent. That man is very stupid. That man is wretched. That man has got many defects. I am wise. I am beautiful." Thus says the egoistic man. This is the nature of Rajasic Ahamkara. He hides his own faults. He exaggerates and advertises his own abilities and qualities. He belittles others. He condemns others. He superimposes faults on others which they have not got. He sees not good but evil in others. He superimposes on himself several good qualities which he does not possess. That man cannot practise Vedantic Sadhana. He is unfit for the path of Jnana.

Raga and Dwesha constitute the great Samsara of the Jiva. They have to be destroyed through the knowledge of the Supreme Brahman. Either through proper understanding and discrimination or through Pratipaksha Bhavana these currents should be destroyed. Liberation is attained by simplicity, by carefulness, by purity, by controlling the passions and by following the footprints of saints and sages.

Through Vedantic Sadhana the Brahmakara-Vritti is generated. The bamboo strikes against the other bamboos and fire is generated. The whole forest is burnt. There is a huge conflagration. Then the fire subsides by itself. Even so, the Brahmakara-Vritti that is generated in the Sattwika-Manas through meditation on Brahman or the significance of the 'Tat-Twam-Asi' Mahavakya destroys Avidya or ignorance and its effects and leads to the attain-

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ment of Brahma-Jnana, and finally dies by itself when the Supreme Brahman is realised.

The paste of strychnes potatodum (Nirmala seeds) removes all dirt in the water and helps it to settle at the bottom of the vessel. Along with the dirt the paste also disappears. Even so, the Brahmakara Vritti destroys all worldly (Vishayakara) Vrittis and finally perishes by itself after the dawn of the knowledge of the Imperishable.

THE NATURE OF THE JNANI

The Jnana Yogi practises neither Pratyahara nor Chittavritti-nirodha like the Raja Yogi. He tries to behold the One Undivided Essence of Satchidananda in all names and forms. He stands as a witness or Sakshi of all the Vrittis.. All Vrittis gradually die by themselves. The Jnani's method is positive (Samyagdarshana), whereas a Raja Yogi's method is negative (Nirodha).

There is no body from the Drishti or view of the sage. How can there be Prarabdha then, for a Jnani? The Jnani is one with the Absolute and hence no change takes place in his being. He is Santam Sivam and Adwaitam. He is a Jivanmukta. He is liberated in this very life itself. His body is like a burnt cloth or a sword that is changed into gold through the touch of the philosopher's stone. His ego is burnt by the fire of Supreme Wisdom.

VEDANTIC ASSERTIONS

प्रज्ञानं ब्रह्म	=	Consciousness is Brahman.
अहं ब्रह्मास्मि	=	I am Brahman.
तत्त्वमसि	=	That thou art.

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अयमात्माब्रह्म = This Atma is Brahman.
सर्वं खल्विदं ब्रह्म = All this, indeed, is Brahman.

Om Shanti ! Shanti ! Shanti !

PHILOSOPHY OF RAGA-DWESHA

Raga and Dwesha (likes and dislikes) only constitute this Samsara or this world of phenomena. It can be totally destroyed by knowledge of Brahman.

Raga-dwesha is a Vasana. It has four states. Raga-dwesha, Vasanas, Samskaras and Gunas are intertwined. They co-exist. The seat of Raga-dwesha is the mind and the senses. Destruction of one will lead to the destruction of others. But the destruction of the source, Avidya or Ajnana, the seed of Samsara, through Brahma-Jnana will destroy everything to the very root.

The cultivation of virtues like Maitri (friendship) Karuna (mercy), Mudita (complacency) and Upeksha (indifference) can thin out or attenuate Raga-dwesha. This is the Pratipaksha-bhavana method or cultivation of the opposite positive qualities, of the Raja Yogins.

Destruction of Avidya will lead to the destruction of Raga-dwesha. Raga and Dwesha are the modifications or effects of Avidya or ignorance.

The fire of devotion also can burn in toto Raga-dwesha.

The practice of Nishkama Karma Yoga or disinterested selfless service can thin out Raga-dwesha to a very great extent.

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Kill Raga (attachment) by the sword of Vairagya (non-attachment or dispassion or indifference to sensual objects) and Dwesha by developing cosmic love.

Raga-dwesha assumes various forms. You like certain foods and dislike certain other foods. You like certain clothing and dislike certain other clothing. You like certain persons and dislike certain other persons. You like certain places and dislike certain other places. You like certain sounds and dislike certain other sounds. You like certain colours and dislike certain other colours. You like soft things and dislike hard things. You like praise, respect, honour, and dislike censure, disregard, dishonour. You like a religion, view, opinion and dislike other religions, views and opinions. You like comforts, pleasures, and dislike discomforts and pain. Thus there is no peace of mind for you as the mind is ever restless and agitated. The waves of Raga-dwesha are ever disturbing the mind. One wave of Raga-dwesha arises in the mind and subsides after some time. Again another wave rises, and so on. There is no balance of mind. There is no peace. He who has destroyed Raga-dwesha will be ever happy, peaceful, joyful, strong and healthy. Only he who is free from Raga-dwesha will have a long life. Raga-dwesha is the real cause for all diseases (Adhi and Vyadhi).

Wherever there is pleasure, there is Raga; wherever there is pain, there is Dwesha. Man wants to remain in close contact with those objects which give him pleasure. He shuns those objects which give him pain.

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Though the objects that give pain are far away from you, the memory of the objects will give you pain. It is only the removal of the currents of Dwesha that will give you happiness. It is the Vritti or thought-wave that gives pain but not the objects. Hence try to destroy the current of Dwesha by developing cosmic love and Brahmabhavana or Ishwarabhava in all objects. Then the whole world will appear to you as the Lord in manifestation. The world or the worldly object is neither good nor bad, but it is your lower instinctive mind that makes it good or bad. Remember this point well, always. Do not find fault with the world or the objects. Find fault with your own mind.

Destruction of Raga-dwesha means destruction of ignorance or mind and the idea of the world.

No meditation, no peace, no Samadhi is possible for a man who has not removed these two currents two foes of peace, knowledge and devotion. He who says "I enter into deep meditation. I have attained Self-realization and Samadhi. I can also help you to enter into Samadhi" is a confirmed hypocrite. If you find in him Raga-dwesha, attachment, hatred, prejudice, intolerance, anger, irritability, know him to be a Mithyachari. Shun his company. Remain at a respectable distance from him, because you also will catch the infection or contagion from him. Beware. Beware. Be cautious, friends!

ADHYAROPA OR SUPERIMPOSITION

Adhyaropa is superimposition! This is one of the fundamental principles of Vedanta. You cannot

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proceed with the study of Vedanta without understanding Adhyaropa. In reality, this world was never created. This world is superimposed on Brahman. This world is imagined where there exists only Brahman. This is Adhyaropa. This superimposition is sublated through the Yukti called Apavada.

You want to meet your friend Sri Ram Pratap. When you go to his house, he is not there. Somebody tells you that he has gone to a particular shop in the bazar. You wait at his door and in a short time you see someone coming, who looks like Rampratap. From a distance you determine in your mind that the person coming is none but Rampratap. But after some time when he actually comes near you, you find that he is not Rampratap but Krishnagopal. You have superimposed Rampratap on Krishnagopal. This is Adhyaropa.

Even in case the person coming is Rampratap himself really, you think, sometimes, that the person coming is somebody else, but when he comes nearer, he happens to be Rampratap himself. This is another kind of negative superimposition. The instance in the previous case was one of positive superimposition. In each of these cases, there has been a mistaken notion that one thing is another. This is called Adhyaropa or superimposition.

Adhyaropa is the result of ignorance of the real object. Generally people mistake a rope for a snake, a post for a man, the mother-of-pearl for silver, the mirage for water, etc. In hazy light of dusk you mistake a rope to be a snake. You are terribly afraid of it. But a friend of yours who comes with a light

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assures you that it is only a rope. Now you look at the supposed snake once again and find it to be unmoving and that it is really a rope and not snake. Now the Adhyaropa vanishes. In this instance there was no snake at all. It was only the rope that appeared as a snake. The snake was not there in the past, is not in the present and will not be there in the future (three periods of time), i.e., neither before you saw the snake, nor when you were actually seeing the snake, nor, again after your friend came with the light and assured you that it was only a rope, was there really a snake. Why was it that you saw the snake when there was only a rope? This is beyond your capacity to understand. You will simply say, it appeared to me to be a snake. So also everything that you see in this world in the form of diverse objects is only Brahman. It was Brahman only in the past and it will remain so even in the future. To a Jnani there is no world at all. This world appears to be so only to an Ajnani. Till the dawn of knowledge everyone is under the spell of ignorance only. One sees diverse objects. He feels pleasure and pain. He undergoes sufferings and tribulations. He is subject to likes and dislikes. The five organs of knowledge and the five organs of action, all work, and you cognise diverse objects, hills, mountains, rivers, men, animals, and everything else. But when, through the grace of the preceptor and through Sadhana performed untiringly until purification, through hearing, reflection and meditation, you cognise the reality, then, no more the world appears to be real. You see Brahman alone everywhere.

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Then you cannot hate anyone. You cannot dislike anyone, because you see your own Self or Brahman in all. Can you ever dislike yourself? You may dislike any thing second to yourself, but you cannot dislike yourself. When you see everything else also to be your Self, then whom can you hate? You will become an embodiment of pure cosmic love.

You are in search of a rope. You find one. But in the dark you mistake it to be a snake. You run away from it. You search all other places in the house and fail to find a rope. Your brother brings a light and shows you the rope which you mistook for a snake. You now see the rope. Just as you found the rope in the snake itself, even so you will see Brahman in the objects of the world themselves. You cannot run away to the mountain-caves in search of Brahman. You have to practise seeing the Lord or Brahman in each and every object around you. When you are able to cognise the Reality underlying the objects, you will no more be deluded.

The highly exalted Brahmanishtha-Guru for whom there is no world comes down from his exalted state to teach the disciple. He is even then fully conscious of his identity with Brahman. He is fully aware that he is himself Brahman, and the disciple too. But out of compassion and love he sheds his grace on the fit disciple by imparting to him the knowledge of Brahman.

It is Adhyaropa that is to be well understood. If you can thoroughly grasp this principle, you can easily understand Vedanta. If you can dwell upon the simple truth that the whole world is merely su-

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erimposed on Brahman, if you can meditate on the lea. 'This body is a house made of five elements, st as a house is made of brick, cement, wood and on; the Self within me is the Self in every other ing; the flickering mind is the cause for all misery d unhappiness," you will ever rest in joy, peace d eternal bliss.

May you ever dwell upon this truth and remain ppy amidst all changing circumstances, joys and rrows of the busy worldly life! May you root your- lf in Brahman, the Substratum for this body, mind d soul, Jiva and Jagat, Maya and Ishwara, cause d effect !

'I' IS THE SOUL AND NOT THE BODY

A sense is not soul, because you can apprehend object thorugh any other sense, e.g., "Previously aw a tree and now I touch it;"—such an expression l be meaningless if 'I' is not different from the eye ich cannot touch, and from the skin which cannot . The 'I' or the Soul is distinct from the senses. There is a fixed relation between the senses and eir objects, e.g., between the eye and colour, the and sound, and so on. It is the eye and not the that can apprehend colour, and it is the ear and the eye that can apprehend sound. If a sense re the Soul, it (the Soul) could apprehend only e object, but the 'I' can apprehend many objects; 'I' can see colour, hear sound, and so on. There- e, the 'I' or the Soul which confers unity on the rious kinds of apprehension is different from the ses, each of which can apprehend only one object.

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If we do not admit a permanent Soul beyond our frail body, we shall be confronted with many absurdities such as loss of merited action (Kritahani) and gain of unmerited action (Akritabhyagama). A man who has committed a certain sin may not suffer its results in this life, and unless there is a soul continuing in the next life, he will not suffer them at all. This is loss of merited action. Again, we often find a man suffering the results of actions which he never did in this life. This would be a gain of unmerited action, unless we believe that his soul did exist previous to this life and that he did the action in his previous life.

A thing seen previously by the left eye is recognised now by the right eye. This would have been impossible if the Soul were identical with the left eye alone or the right eye alone, on the principle that the seat of recognition must be the same as the seat of perception. Hence we must admit that there is a Soul which is distinct from the left and right eyes and which is the common seat of perception and recognition.

The Soul is distinct from the senses, because there is an excitement of one sense through the operation of another sense. When you see a mango fruit or a lime pickle, there is salivation in your mouth. The sense of taste is excited. There is an excitement of the sense of taste on account of the operation of the sense of sight. This would be impossible unless there is a Soul distinct from the senses and uniting the senses. The Soul sees the fruit or the pickle and

[Continued on cover ii

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remembers its properties. The remembrance of the properties of the object excites the sense of taste.

You can remember only that object which you have seen. You remember the smell of an object by seeing its colour. This would be impossible if remembrance is a quality of a sense, e.g., the eye, which has never smelt the object. Therefore, remembrance must be admitted to be a quality of a distinct entity called the Soul which is the common seat of perception of colour and smell. The Soul is the absolute Seer and is Consciousness in nature, whereas all other things,—objects, body, senses, Pranas, mind, intellect, etc. are the seen and are inert in nature. The Soul is the Imperishable Reality, while everything else is perishable and false.

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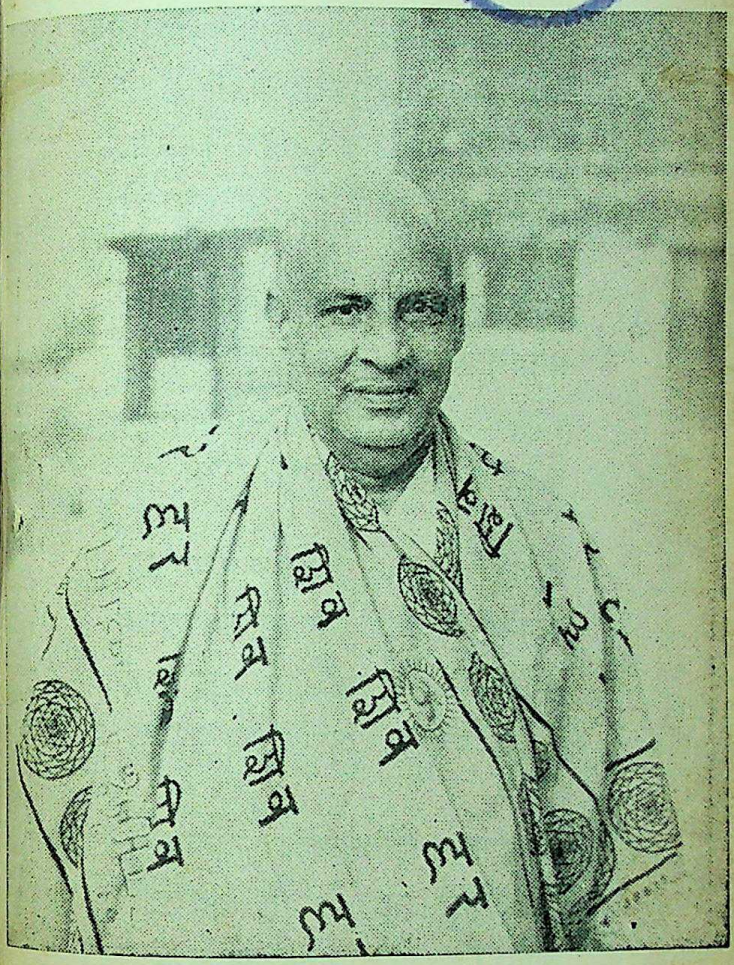

SRI SWAMI SIVANANDA

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda, Ananda Kutir)

(१) विशालविमलाशयं विगतलौकिकाशाचयं
विशाखपितृसेवकं विनतभक्तलोकावृतम
कुशाग्रमतिमन्वहं जनशुभाय कर्मोत्सुकं
प्रशान्तमनसं शिवं मुनिवरेण्यमाराधये

(२) अमेयसुगुणाकरं निगमगूढतत्त्वोत्कर-
प्रमेयचयबोधकं बुधजनेन्द्रसम्मानितम्
समेधिततपोबलं निखिलदेवताराधन-
क्रमेषु परिनिष्ठितं शिवमुनीन्द्रमाराधये

(३) अमन्दधिषणाबलं सरसकोमलाभाषणं
सुमन्दहसिताननं सकलशास्त्रपारङ्गतम्
समस्तमुनिसत्तमं सदभिवन्द्यपादाम्बुजं
शमद्रविणसंयुतं शिवमजस्रमाराधये

(४) अपारकरुणार्णवं सततमीशनामावली-
जपादिनिरतं भृशं भवगदार्तिविच्छेदकम्
अपास्तविषयस्पृहं सुकृतिलोकदृश्यं नृणा-
मपायपथवारकं शिवमुनीन्द्रमाराधये

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THE YOGA-VEDANTA
Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

THE LIGHT OF LIFE

(Sri Swami Sivananda)

PHILOSOPHY OF LIFE

What is it that compels the new-born babe to gasp, cry and take its first lungful of air? Life.

From that moment, till the last when Life, ever dynamic and vigorous, leaves the worn-out body unfit for any further effort towards evolution, in search of a newer, better-suited body, it is Life that animates the individual, making him think, speak and act, live, work and rest. It is life that hungers for food in order to keep its house, the body in proper repair. It is life that wields its weapon called disease in order to resist malignant forces that undermine its strength or the strength of its house. It is life at the maturity of age, which seeks to reproduce itself. Life is at the root of a number of instincts that govern the conduct of man here; the foremost of them being the instincts of self-preservation and reproduction. It is in order to preserve life that man seeks company, friendship and protection of others.

Life's end is not death: death belongs to the body. Life departs and does not die. Life has no death. When one attains Self-realisation, his life merges into the cosmic Life and is freed from the labour of building houses for itself. It is this immor-

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tal character of life that is reflected in every action of man. No one wants to die. You see a leper there, his hands and feet have practically been eaten away. This monstrous disease has already taken a heavy toll of his body; and it is still progressing. There he sits on the roadside and begs for his food; and he will quarrel with his companion if his food is snatched away! What makes him do that? Life that always wants to live.

Even when a man wants to "end his life", all that he wishes to do is to put an end to a state of affairs which Life resents in the unconscious feeling that after life's departure from the present body, it will get a better one more suited to his desires and ambitions. It is common knowledge that even at the last moment life tries to save itself! The man who jumped into the river, swims back; the man who swallowed poison, runs to the doctor. The essential quality of life is immortality.

Till the soul which Life bears on its wings from plane to plane, from body to body, from time immemorial to the present incarnation, discovers its divinity, Life has no rest. Life's end is the soul's realisation of Godhead. Till then, each life-time is but a halting station and not the destination: a halting station of which the passenger can deliver his goods and receive more, not the destination at which he hands over his burden and becomes free. Life is a long journey, its starting point in the hidden past, its destination far ahead in the unknown future, with but a mile of progress made visible to sight every time life manifests itself here upon earth. Life is

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the soul's vehicle, for the soul's evolution. It is God's gift to the Jiva that it might rediscover Him.

Life must be lived for the fulfilment of this glorious purpose, God-realisation. Otherwise, life is lived in vain; if man does not live to reach this goal, he is not living, but existing, breathing, it is only living death.

Life's worth and its glory depend, not upon the number of years you have lived on earth, but what you have made of it. How well have you utilised it for the purpose of achieving the glorious end and aim of life? If when the present span of life is about to come to a close your balance sheet shows that you have given more than you have received, and you have added to your spiritual assets, indeed you have lived well.

Life is not a pleasure-garden in which you relax in comfort and sense-pleasure. Its worth is not to be measured by the luxuries that you could crowd into it, and by the quantity of sense-enjoyment that you could stuff into it. These only make life more burdensome and act as a milestone, dragging it lower down in the ladder of evolution. Life is to be measured by the great sacrifices you have made to make life noble, by the meritorious deeds of selfless service that you have rendered and by the depth and intensity with which you have loved your fellow-beings. These make life richer, nobler and nearer to Divinity.

Live to love. Love God. Love thy neighbour as thyself. Love all beings as thy own Self. Express

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this love in your daily life through selfless, loving and eager service. If you live such a glorious life, you cannot die too soon, nor live too long; when death does arrive, you would be inwardly happy that you have lived the life well, and if life is prolonged you would not feel it a burden, but an opportunity given to you of expressing your innate divinity, your heart's love.

WHO AM I?

1. The mind is like a wheel which revolves endlessly with tremendous velocity. It generates new thoughts with every revolution. This wheel is set in motion by the vibration of psychic Prana or subtle Prana.

2. The idea of "I" is the seed of the tree of mind. The sprout which at first germinates from this seed of Ahamkara (egoism) originates without form and is ascertainable only by internal experience. This sprout is Buddhi or intellect. From this sprout the ramifying branches called Sankalpas or thoughts take their origin.

3. Daily chop off the branches of this dire tree of mind and finally destroy the tree at its root completely. If you destroy the idea of "I" at the root of the tree (mind) then it will not spring up. The chopping off of the branches is only a secondary thing. The primary thing is the eradication of the tree at its root.

4. Sankalpa (thought) is Samsara. Its destruction is Moksha. It is Sankalpa destroyed beyond resurrection that constitutes the immaculate Brahmic seat.

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As the cause of bondage is Sankalpa, you should root it out from you as completely as possible. This destruction of Sankalpa should be intelligently practised. Do not become the form of object or the knower enjoying the same. Where there exists the conception of the objects and the enjoyer of the same, you should gradually and at all times destroy this Sankalpa. After destroying all sankalpas become that which remains.

5. When you reach the spiritual summit of thoughtlessness you will reach the abode of Immortality and eternal peace and supreme bliss.

6. Therefore, this "I" should be identified with that which remains after eliminating all the above five illusory sheaths. It is by nature Sat-chit-ananda. This is the Immortal Soul, Atma or Brahman. Through ignorance, through superimposition you have mistaken these five illusory sheaths for the pure immortal Atma. Transcend these five sheaths by attaining knowledge of the self and be free. Rest in your own Sat-chit-ananda Swaroop by knowing "Who am I?"

VEDANTIC ILLUSTRATIONS

Vedanta Philosophy is best taught through practical illustrations of daily life, because the abstract truths of existence cannot be understood by the finite intellect very easily. The main purport of Vedanta is to prove that Brahman alone is real and the whole world of appearance is unreal and that the Jiva is nothing but Brahman Itself. This abstruse theory cannot be comprehended by ordinary men of small

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understanding who are so much immersed in the life of relativity and ignorance. To them this sublime Truth is taught in the form of relative illustrations suitable to them, in order to aim at this Common Reality through various angles of vision.

Rajjusarpa-Nyaya

In the twilight a man treads upon a rope and mistaking it for a poisonous snake, jumps in a hurry, and cries out in fear. His heart throbs quickly. But when a light is brought by a friend of his, he finds that it is not a snake but only a rope and then all the fears vanish. This is to illustrate the unreality of the world and its superimposition on the supreme Brahman. Brahman is the Reality and the world is only a superimposition on Brahman just as the snake is a superimposition on the rope.

Padmapatra-Nyaya

This is the analogy of the lotus and water. Rain-water often falls on a lotus leaf but the water drips down and the leaf does not get stained by or attached to the water on it. In the same manner this Atma or Brahman is untainted though there are countless worlds rolling upon it, and countless bodies are seen to be put on by it.

Surya-Bimba-Nyaya

There is only one sun illumining all the worlds. But there are perceived as many different suns by the physical eye as there are ponds, tanks, rivers, mirrors, etc. The sun is reflected in all waters, but there is only one real Sun. Likewise there is only

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one Supreme Existence, Absolute, the infinite Brahman, but that One Reality is reflected through the Upadhis of Maya and Avidya as various worlds and Jivas. This is false for it is only the appearance of reflections. The Truth is only One.

Bhramara-Kita-Nyaya

The Bhramara or the Wasp is said to hit the insects or the Kitas which it brings to its hive and through poisoning them and biting them makes them feel the Wasp alone everywhere at all times. The insects, so to say, meditate on the presence of the Wasp at all times, and in turn become themselves wasps. This is to show that by meditating on the formula "Aham Brahma Asmi" or "I am Brahman" the Jiva (individual soul) becomes Brahman.

The two Birds

Two birds live in the same tree as comrades. But one of them eats the sweet fruit of the tree and gets bound in delusion. But the other bird does not eat anything and remains an eternal witness. This analogy occurs in the Mundaka-Upanishad. This is to illustrate that the Jiva enjoys the pleasures through the senses and gets bound whereas the Paramatman or the Supreme Soul, the Kutastha, remains as a witness and exists ever in Absoluteness.

The Silk Worm and Cocoon!

The silk-worm oozes out certain thread from its mouth and binds itself within a cocoon, and thus gets itself destroyed in course of time. Similarly the

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Jiva binds itself through ignorance created by imagination and suffers from bondage of embodied life through birth and death!

VEDANTIC SONG

1. Turn the gaze, draw the Indriyas, still the mind and sharpen the intellect.
   Chant Om (or Rama) with bhav, feeling and meditate on Atma,
   Oh children of Light
   Will you drink not, won't you drink not, the nectar of Immortality.
2. All Karmas are burnt now and you have become a Jivanmukta,
   That blessed state Turiyatita, no words can describe,
   Oh Children of Light!
   Will you drink not, won't you drink not, the nectar of Immortality.
3. The grass is green, the rose is red, and the sky is blue,
   But that Atman is colourless, formless and Gunaless too;
   Oh children of Light!
   Will you drink not, won't you drink not, the nectar of Immortality.
4. Life is short, time is fleeting, the world is full of miseries,
   Cut the knot of Avidya and drink the Nirvanic Bliss,
   Oh children of Light!

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Will you drink not, won't you drink not, the nectar of Immortality.

5. Feel the Divine Presence everywhere
See the Divine Glory all around,
Then dive deep into the Divine Source and realise the Infinite Bliss,
Oh children of Light!
Will you drink not, won't you drink not, the nectar of Immortality.

PHILOSOPHY OF KARMA AND REINCARNATION

In this song of Life, death is but a coma; only Moksha (liberation) is a full stop. In this Journey of life, death is a junction where you change train; Moksha is the destination where you detrain once for all. As day follows night, and night follows day, even so death follows life and life follows death, till the Supreme Light of Self-realisation dawns when the darkness of ignorance and death vanishes once for all.

Sleep, death and Pralaya belong to the same category. In sleep the body-consciousness and even the mental modifications are suspended for a time and the person is dead, as it were, to the world, for the time being, till he wakes up. In death, the physical body is shed when the life-force is withdrawn from it; the Jiva then travels in the astral body and enters another body which then begins to live. In Pralaya (cosmic dissolution) there is a temporary cessation of the entire world-process, when once again creation starts, the entire world-process is once again projected by the Creator as it was when the

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Jiva realises its identity with the Paramatman, in Brahma-Jnana (knowledge of Brahman).

Every life-span is a stage in the evolution of the Jiva. The Jiva takes birth here in circumstances and conditions suited to its further evolution. It gathers experiences. It performs various actions—good and evil. In order to evolve further and in order to reap the fruits of the good and evil actions performed in one birth, the Jiva has to take subsequent births.

The aspirations of the Jiva and the fruits of past Karma (action) conjointly shape the destinies of the Jiva during the life time. The aspirations manifest themselves as Purushartha (self-effort and the fruits of past Karma as Prarabdha). One is supplemented complemented and limited too, by the other. But in general, there is progressive evolution. When a certain stage is reached, that it would be best for the evolution of the Jiva to discard its present embodiment and enter another body and live in other circumstances and environments, the Jiva leaves the body and this is termed death.

Nothing dies. The body is composed of five elements, and the Jiva enters it and makes it its Jiva's abode. When the Jiva leaves the body, the elements go back to their source. It is like the palanquin provised for carrying a prince. Imagine that this palanquin is made up of two telegraph poles, a baby's cradle to serve as seat for the Raja, four walking sticks and a silk cloth to serve as the canopy. The cradle is fastened to the telegraph poles by means of a few towells. The prince is carried in this palanquin to the nearest halting place. There the palan-

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quin is dismantled. The telegraph poles are put to the use they are intended for, the cradle goes into the house to let a baby sleep on, the walking sticks return to their owners as also the silk cloth and towels. The palanquin has vanished but nothing has been destroyed! Similar is the case with the body too.

There have been instances all over the world specially during recent times, of communication between the world of the living and the world of the Dead", and also a number of cases where a person has "recollected" his past birth or given sufficient indication to show that they have brought some extraordinary talent, wisdom or learning from a previous birth,—so that now it is almost unnecessary to convince anyone by argument that there is rebirth. This conviction is gaining ground even with those who had no faith in it until recently.

Spiritual aspirations and virtuous actions exalt the Jiva and assure nobler and nobler re-birth, and the Jiva soon evolves into Godhead and gets liberation from this cycle of birth and death. On the other hand impure aspirations and evil deeds drag the Jiva down into lower animal births and delay the evolution. Lord Krishna says in the Gita that one's next birth is determined by the last thought before the Jiva leaves the present body. True. But the last thought generally is the ruling thought that has persisted for a considerable period during the life. If the man had entertained impure aspirations and done evil actions throughout his life, the last thought would undoubtedly be impure and vicious, and the next birth would be shaped in accordance with this!

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If, on the contrary, he had led a virtuous life and entertained spiritual aspirations, his last thought, too, would be divine and he would rise higher in the ladder of evolution.

Only actions performed egoistically, with selfish motive, and with the object of getting a desired object, act as the cocoon in which the worm is caught. Actions performed with the sole aim of attaining Self-realisation, actions performed selflessly, egolessly, and desirelessly, as worship of the Virat-Purusha (the Lord) manifest as the entire universe, do not thus bind the Jiva to this Samsara (world), but, on the contrary, purify his heart and enable the Jiva to attain liberation from Samsara (world). Grieve not. It is only the body that is perishable. The soul is immortal, changeless, undecaying. Life is mixed with pain and pleasure. It is the mind that creates pleasure and pain. In reality the world does not exist.

When through special merit acquired by some good Karmas in the past birth, a person gets the company of devotees who are of contented disposition, then his mind is directed towards the Lord. Through the grace of the Guru he understands the significance of the Mahavakyas (great sentences), meditates upon them and reaches the Supreme Abode.

MYSTERIES OF MIND

1. When the mind is dull, rouse it by Kirtan (singing the Names of the Lord); when it is distracted, bring it back to calmness through Pranayama, worship and meditation; when

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it becomes attached, get it detached through dispassion and discrimination.

2. From experience you get Samskaras (impressions), from Samskaras you get Vasanas, from Vasanas you get Vrittis or thought waves. Then imagination makes the Vrittis into a desire, then ego attaches itself to the desire and it becomes then an urge, a Trishna. Then you are forced to do Cheshta or effort to fulfil the desire. This process of the mind is going on.

3. You can prevent the formation of new Samskaras, and stop past Samskaras. When a Vritti arises, do not think about it, divert your attention; let it sink back. Do not spin your imagination, it is imagination that strengthens the Vritti.

4. Give up the load of excessive desires. If desires are allowed to grow then they become the fuel for the fire of thought. With the passing away of the fuel of desires, the Sankalpas or thoughts also perish.

5. Though the Vrittis and Samskaras are countless and deep-rooted, they can be brought to an end by a vigorous recourse to Vichara (enquiry), Viveka (discrimination), Satsanga (holy company), Swadhyaya (study of scriptures) and Prayer.

6. Do not indulge in worldly talks. By talking on the sensual things mind becomes sensually disposed. Talk always of spiritual matters and God. Go back to the source. You will attain immortality and bliss Eternal. That source is Parabrahman or the Absolute.

7. If you wish to obtain God-realisation, the

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control of the unruly emotions is of paramount importance. Do not identify yourself with your emotions. By this non-identification, the spirit of detachment is achieved.

8. When the attraction towards external object ceases you will become firmed steady and you will have wonderful power of concentration.

9. By this power of concentration your will becomes one with the Divine will, and you will be no more attached to your body, your wife, your children, your property, your country, to the manifold forms of empirical experience.

10. Attachment, aversion and delusion are the roots of evil and suffering. Pains will not in the least affect those wise men who regard as a mere paltry bubble all the perishable objejcts of the world.

11. Detachment is the freeing of ourselves from that to which we are attached. Freedom of detachment is freedom from attachment. Generate the thoughts of the Divine, and stand above the turmoil of life and the trifles of the earth.

PRANA AND MIND

If one controls Prana or breath, the mind is also controlled. He who has controlled his mind has also controlled his breath. If one is suspended the other is also suspended. If the mind and the Prana are both controlled one gets liberation from the round of births and deaths and attains immortality. There is an intimate connection between the mind, Prana and semen. If one controls the seminal energy, the

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mind and Prana are also controlled. He who has controlled his seminal force has also controlled his Prana and mind.

When you wish to hear a faint sound, the breath becomes automatically suspended for a short time. The cooly who carries heavy bags of rice at the railway station instinctively fills his lungs with air and practises unconscious retention of the air (Pranayama) till the bag is lifted on to his back. He who crosses a small rivulet by jumping, he who practises long jumps and high jumps and various exercises with the parallel bars practises retention of breath instinctively. This retention of breath augments his vitality, strength. It provides abundance of energy immediately.

Just as a goldsmith removes impurities from gold by heating it in a hot furnace and by glowing strongly through a blow pipe, so also the Yogic student removes the impurities of the body and senses by blowing through the lungs, i.e., by practising Pranayama.

By the control of Prana a Yogi can control the total forces of the universe, physical and mental.

PRANAYAMA

Sukha Purvak

Sit on Padmasan or Siddhasan with an empty or light stomach in your meditation room. Close your eyes. Close the right nostril with the right thumb and draw in the air through the left nostril. Close the left nostril also with the right little and ring fingers and retain the air as long as you can. Then

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remove the right thumb and exhale very, very slowly. Again in the same manner draw in the air through the right nostril; retain it as long as you can; and then exhale through the left nostril. The whole process constitutes one Pranayama. Do twenty in the morning and twenty in the evening. Gradually and cautiously increase the period of retaining the air and the number of Pranayamas also. When you advance in the practice, you can have three or four sittings and you can do so 80 Pranayamas in each sitting.

Bhastrcka Pranayama

Sit on Padmasan. Keep the body erect. Close the mouth. Inhale and exhale quickly twenty times like the bellows. Constantly dilate and contract. The practitioner should start with rapid expulsions of breath following one another in rapid succession. When the required number of expulsions, say twenty for a round, is finished, the final expulsion is followed by a deepest possible inhalation. Retain the air as long as you can, keep it comfortably and then very, very slowly exhale. This is one round of Bhastrika. Take little rest and then do another round. Do three rounds in the morning and three in the evening. This is a very powerful exercise, beneficial for Brahmacharins. You can do this even when you are standing.

INSTRUCTIONS ON PRANAYAMA

Do not take bath immediately after Pranayama practice. Rest for half an hour. Have one sitting only in the morning during summer. If there is heat in the brain or head apply cooling oil or butter before you take a bath.

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Always inhale and exhale very slowly. Do not make any sound during inhalation. In Bhastrika do not produce any violent sound. Breathe only through the nose. A neophyte should do Purak (inhalation) and Rechak (exhalation) only, without any Kumbhak (retention) for some days.

You must so nicely adjust the Purak, Kumbhak and Rechak that you should not experience the feeling of suffocation or discomfort at any stage of Pranayama. You must not unnecessarily prolong the period of exhalation. If you prolong the time of Rechak (exhalation), the following inhalation will be done in a hurried manner and the rhythm will be broken.

Gradually increase the period of Kumbhak. Do Kumbhak for 4 seconds in the first week, for 8 seconds in the second week, for 12 seconds in the third week and so on, till you are able to retain the breath as long as you can.

Repeat Om, Gayatri or any other Mantra (Name of the Lord) mentally during the practice. Have the Bhav, feeling, that all the Daivi Sampat (divine qualities) such as mercy, forgiveness, love, etc., enter your system during inhalation and that all Asuric Sampat —Devilish qualities, such as lust, anger, jealousy, greed, etc, are thrown out during exhalation. When you inhale, feel that you draw energy from the divine source, cosmic Prana, and that your whole body from top to toe is saturated with abundant, fresh energy. Stop the practice when you are seriously ailing.

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THE THREE ROBBERS (PARABLE)

Once, a rich merchant with a load of riches upon his head, had to pass through a thick forest. His house was across the wood. The path which led to his home was overgrown with thorns and thickets. He did not know the way to his destination. The day declined the evening approached, and the whole forest sunk in darkness.

Seeing him walking in the dark with precious wealth, the three robbers, who were waiting for the opportunity, soon overtook him, robbed off his wealth, tied his hand and foot, and threw his into a ditch. This was a most miserable plight. Towards the latter half of the night, the two thieves went away one by one. The third thief took pity upon him. He untied his hands and feet, and let him go. He also led him through a safer and quicker good path. Coming to the limit of the forest, the thief bade good bye and said: "Go hence and return no more to this forest." But the man said in obligation: "Sir, you have shown compassion upon me, you have broken my fetters and led me through this thick forest even at the risk of the displeasure of your friends; what can I do to you in return? Come with me and live happily in my home." "Well, said the thief, but it is dangerous for me as well as for you. My name is recorded as a robber. The police will soon put me into jail, and you, too, will suffer, the consequence of my company. I cannot go further. Good bye". The robber returned. The merchant went home and regained his possessions.

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Even so, the merchant Jiva (individual soul) carrying the load of Karma (action) is overtaken by the three robbers of Sattwa (purity) Rajas (passion) and Tamas (inertia) in the thick forest of Samsara (world)! Held fast by the Gunas, he suffers from afflictions and groans miserably in the pits of births and deaths. By the practice of Yoga, Tamas and Rajas drop one by one. The heart is purified. Demoniac qualities are replaced by divine virtues like serenity, sincerity, compassion, purity, truthfulness, integrity, generosity, etc. The mind turns godwards, being led by Sattwa! He crosses the forest of Samsara through knowledge of the self. There is Viveka Khyati or pervasion of discrimination due to the predominance of Sattwa in the mind. He recognises himself to be the Purusha (spirit) which is beyond Prakriti (nature)! Even Sattwa cannot enter into the abode of Brahman! Matter, however refined, is still a fetter for the spirit. For attaining emancipation, one must renounce even Sattwa! He becomes then a Triguna-tita (one who has transcended the three Gunas) and attains his lost Divinity which is Brahman? Absolute existence, knowledge and bliss. He returns no more to the forest of Samsara.

INSTRUCTIONS ON BRAHMACHARYA

1. Chastity or continence is an integral part of Yoga. It is an indispensable factor for the spiritual aspirants. You cannot attain great heights of spiritual consciousness without chastity. Chastity is the very heart of Yoga.

2. Chastity means, literally, conduct that leads to the realisation of truth or one's own immortal self.

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Its technical meaning is self-restraint; particularly, mastery or perfect control over the sexual organ or freedom from lust, in thought, word and deed.

3. Sexual cravings are more powerful than all other cravings. Therefore, you will have to direct all your efforts in controlling and sublimating the sexual cravings.

4. People are swayed by lust. They lose their sense of righteousness, and of time and place. They never discriminate between right and wrong. They lose all sense of shame.

5. A lustful look itself is a break in celibacy. There is internal excitement.

6. Abstinence from sexual act, or continence, is the corner stone on which the pedastal of Liberation stands. If the foundation is not very strong, the superstructure will fall down, when there is heavy rain, or strong wind, even so, if you are not established in celibacy, if your mind is agitated by sexual thoughts, you will surely fall down from Yoga. You cannot reach the summit of the ladder of Yoga or the highest state of union with God, without perfect celibacy.

7. If a man is lustful in his conduct, he can be known from his behaviour, talks, postures, gazing, eating, working, state of expression, etc.

8. Three evils, born of passion, exist in this world. Uttering a falsehood is the first. The two others which are more heinous, are intercourse with another man's wife and the infliction of cruelty on other living beings.

9. Cunningness, deceitfulness, pride, evil desire,

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covetousness, discontentedness, lasciviousness, frivolity, these and other states are found abundantly in one who is lustful.

10. The beginning of saintlines is killing of egoism or Ahamkara; the end of saintliness is eternal life. The key to saintliness is chastity. The light of saintliness is universal love. The garb of saintliness is virtue. The mark of saintliness is equal vision. The touchstone of saintliness is humility. The road to saintliness is regular meditation. The foundation of saintliness is practice of right conduct.

11. Of what avail is knowledge of the arts and the science, of what avail is reputation or titles, of what avail is repetition of Lord's name or meditation or enquiry of "Who am I," if you become slave of lust? Control this strong urge first by the rigorous penance of sense-control, before you take to advanced meditation. First become at least a strict physical celibate. Then endeavour to have perfection in mental chastity.

12. Your actions must support your character. Your ideals must lead you to the highest goal. Stake not the stomach for half a place of rice and your independence for the sexual life.

13. Householders who are treading the path of truth and who are doing spiritual practice should observe celibacy to the best of their ability. A sexual contact revives all bad ideas and gives them a new lease of life.

14. If you want to practise celibacy, think and feel that your wife is your sister. Destroy the idea of husband and wife and develop the idea of brother

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and sister. You can develop pure and strong love by removing the impurity of lust. Make your wife a companion for spiritual quest. You should both be an inspiration to each other for spiritual attainments. Sit with her on holidays and read some religious books. Take her to places of pilgrimage. She will begin to take interest and delight in spiritual matters. Put this in practice, if you want to get rid of the miseries of the mundane life and enjoy eternal bliss of the Soul.

15. Parents should not force marriage on their children. They should not stamp out the spiritual impressions in their children.

16. Celibacy does not mean to shut oneself out from the worldly temptation, but to sublimate and spiritualize the sex-energy, and to offer it as a pure and humble dedication to the service of God and man.

17. Lustful look, lustful thinking, wetdreams, are all failures or breaks in celibacy. Be chaste in your look. Be chaste in your thought. See mother in all women. Cultivate sublime, divine thoughts. Repeat the Lord's name, and meditate regularly. You will be established in celibacy.

18. Those who practise celibacy should control the various forms of sexual impulse. The impulse of lustful look is a great menace, for it will stimulate curiosity and sexual desire. There is no harm in looking at beautiful object. But you should be very strict to yourself. You will have to feel that everything is a manifestation of God. Lustful look tantamounts to adultery. Purify your thoughts and feelings. Purity is God. Thou art pure, in essence. Thou

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art an embodiment of purity. Repeat the formula mentally "I am purity, I am purity," and attain that state of pristine, matchless purity.

19. Make the mind understand by repeated hammering and discrimination that all sexual pleasures are false, utterly worthless and extremely harmful. Clearly think over how very illusory and full of subsequent disillusionment it is. On no account should you listen to the promptings of the impure mind. Place before the mind the glory and advantage of a life in the eternal and blissful, omniscient Atman.

20. Lust deals a deadly blow to the spiritual calibre of man. Kill this lust by diverse methods. Do not entertain impure thoughts. Do not look at figures that create the mental sensation of passion. Avoid going to cinemas. Do not mix with all sorts of people, people who take pleasure in speaking of women, their character, love, nature, etc. Think of the Lord when the idea of sex enters the mind. Pray to Him fervently.

THE GLORY OF HINDU PHILOSOPHY

How sublime is Hindu mode of worship? It does not stop or end with worship of idol alone. The Sadhak is taken step by step to Higher stages of devotion and Samadhi or communion through the worship of the idol. Though he worships the idol, he has to keep before his mental eye the all-pervading Lord. He has to feel his presence in his heart and all objects also. Even in worshipping a small idol, he has to repeat the Purusha Sukta (hymns in the praise of Spirit) and to think of the Virat Purusha (God mani-

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fested as the Universe) with countless heads, countless eyes, countless hands, who extends beyond the universe and of the Lord or Atma who dwells in the hearts of all beings. The same man who burns incense, scented sticks and camphor before the idol says, "The sun does not shine there nor the noon nor the lightning. How then could the little fire shine there? All shine after Him. His effulgence alone illumines the whole world." The ways and rules of worship—Pooja Vidhi—and the secrets of worship that are described in the Hindu scriptures are scientifically accurate and highly rational. It is only ignorant people who have not studied the scriptures, who have not associated with the devotees and great souls, who vilify worship of idols or Murtis.

Every other religion lays certain fixed dogmas and attempts to force people to follow them. It has only one kind of drug to treat several diseases, It gives only one kind of food for all and for all conditions. It places before the followers only one coat. It must fit Albert, Atkinson, Alluwallia, Antony, Abdul Rahman. The Hindus know that the images, crosses and crescents are simply so many symbols to fix the mind in the beginning for developing concentration, so many concrete pegs to hang their spiritual ideas and conviction on. The symbol is not necessary for everyone. It is not compulsory in Hinduism. It is not needed for an advanced Yogi or sage. Symbol is like the slate which is useful for a boy of the first standard. Those who are not in need of it have no right to say that it is wrong. If they say that it is wrong, they only betray their ignorance.

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A HUMANITARIAN MISSION

RE-MODELLING OF THE FOREST ACADEMY PRESS BUILDING

In a letter accepting Sri Kumar Brij Raj Singh's first donation for this glorious, humanitarian work, Sri Swami Sivananda writes.

"Over a dozen workers have to stand beneath the present zinc-sheet roofing and work throughout the day and in summer the whole place becomes extremely hot. To them your contribution is a boon and a blessing from God."

Voluntary contributions for putting up new pucca roof to the part of Forest Academy Press Building, which has at present only a zinc-sheet roof, will be gratefully accepted by

The Secretary,
Divine Life Society,
P.O. Sivanandanagar.

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SRI KRISHNA JANMASHTAMI

The Krishna Janmashtami (the birth anniversary of Sri Krishna) will be celebrated at Sivanandanagar, Rishikesh, on August 14. There will be an elaborate worship at the Vishwanath Mandir (where in also is installed a *vigraha* of Sri Krishna), with *laksharchana, mahabhisheka* and *havana, akhanda kirtan* of the *dwadasakshara mantra (Om Namo Bhagavate Vasudevaya),* recitations from the *Bhagavata* and other appropriate scriptures, *parayana* of the *Bhagavadgita,* and concluding *arati* at midnight.

All devotees of the Lord are welcome to participate in the Krishna Janmashtami Utsava, after having obtained permission from the Secretary, Divine Life Society, P.O. Sivanandanagar, Himalayas, U.P. Worship also will be offered on behalf of those who are unable to participate personally, on request to the Manager, Sri Vishwanath Mandir, P.O. Sivanandanagar, via Rishikesh, Dt. Tehri Garhwal, U.P.

FOREST ACADEMY WEEKLY

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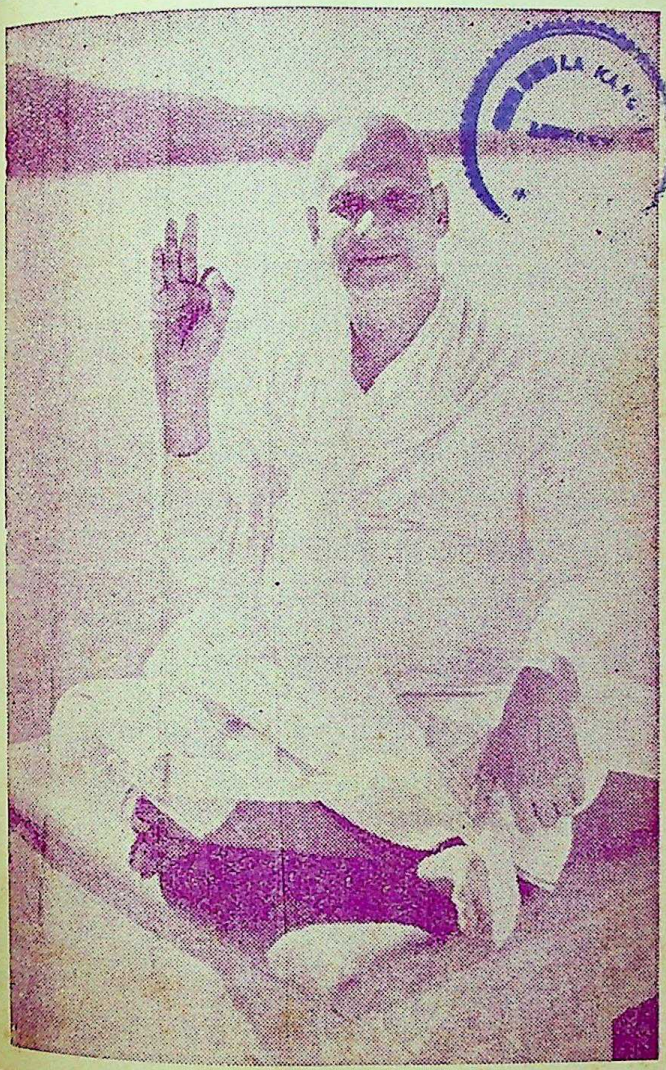

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda, Ananda Kutir)

[१] विनतात्मशिष्यनिकरावृतं सदा
विनतात्मजध्वजनिविष्टमानसम्
विनयाभिरामवचनं मुनीश्वरं
जनयातनानुदमुपाश्रये शिवम्

[२] अकलङ्कमानसममोघभाषणं
सकलाभिवन्द्यमभिनन्द्यसद्गुणम्
शकलीकृताखिलभवामयं शिवं
विकलाभिलाषमृषिपुङ्गवं भजे

[३] करुणापयोनिधिमपास्तकल्मषं
तरुणारुणोपमविशेषरोचिषम
पुरुभूतिशालिनमनारतं जगद्-
गुरुमादरेण समुपाश्रये शिवम

[४] अनवद्यशीलमशिवच्छिदं महा-
जनवन्द्यमार्तपरिपालनोत्सुकम
अनपायमार्गपरिबोधकं नृणा-
मनपेतकृत्यमभिवादये शिवम्

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स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Lord Krishna His Lilas and Teachings

(Sri Swami Sivananda)

Abolition of Indra's Worship

One day, Krishna observed that the people were preparing for the worship of Indra. He asked his father Nanda, "Tell me, O father! What is this occasion for your great festivity? What is the object? To whom is it intended? By whom and how is the sacrifice to be performed?

Nanda replied, "My beloved child! Indra is the Lord of the clouds. He will give us rain by worshipping him. The rains give life to all beings. Therefore, people worship Indra by these sacrificial offerings. Whatever is left after offering him in sacrifice, we use for our subsistence in order to attain the three objects, of life, viz., Dharma (righteousness), Artha (earthly possessions) and Kama (worldly enjoyments.) Indra is the dispenser of the fruit of our exertions."

Krishna replied, "O revered father! By the force of Karma a creature is born, and by the force of Karma it passes away. The birth and death of men are shaped by their own Karma. Happiness and misery, fear, safety, these are all the effects of Karma. If there be any God who dispenses the fruits of Karma,

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he must also follow that Karma. He cannot act independently. When people are governed by their own Karma, where does Indra come in? What has Indra to do with creatures here who simply follow the course of their Karmas? Because he is not able to alter what is fixed for men by Nature, what is predestined by the latent potentialities of one's past deeds. Swabhava or Karmic tendency is decreed by fate. Man is subject to his nature formed by the latent Samskaras of his past deeds. He follows his own nature. The whole universe consisting of Devas, Asuras, men etc., lives moves and has its being in Nature. By the force of his Karma a creature attains to several corporeal existences high or low, and also loses them. Karma is one's guide. Karma is the supreme ruler. "Wat can Indra do? Therefore, let us make offerings to our cows, our Brahmins, our hills, and fallen people. Let dogs be properly fed. Let the cows be supplied with fodder."

Nanda and other Gopas approved what Krishna said. They did everything in accordance with Sri Krishna's instructions. They made offerings to the cows, to the Brahmins and to the hill Govardhana. They went round the hill. Krishna said, "I am the Hill." Sri Krishna assumed another gigantic form and manifested Himself on the top of the hill in order to confirm the faith of the Gopas. He told the people that he was the deity presiding over the mountain. He then began to consume the offerings that were made to the Hill.

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Raising of Govardhana

Indra became extremely angry with Nanda and the other Gopas. He sent forth his clouds and winds and there were rains, thunder and hail-storms in Vrindavan. Krishna lifted up the Govardhana hill with one hand and the people of Vrindavan with their cows took shelter beneath the mountain. There was continuous rain for seven days. Sri Krishna held up the hill for seven days continuously without moving an inch.

Indra was quite amazed. His pride was destroyed. He withdrew the clouds and winds. The Gopas went to their own places with their cows and property. Sri Krishna set down the mountain in its original place.

The Gopas were struck with wonder. They came to Nanda and said, "This boy of seven years uprooted the Govardhana hill from the earth and held it up with one hand continuously for seven days. This marvellous feat cannot be done by an ordinary man. Your son is certainly the Lord of all Lords. He is the Atma of all beings".

Indra and Surabhi came down from Heaven. Indra fell at the feet of Sri Krishna and glorified Him. Indra said, "Thou art the father, the preceptor and the supreme Lord of all the worlds. In order to fulfil the desires of your devotees, you assume a personal form at your own will. Those who like myself are ignorant and are conceited as rulers of the world, get cured of their pride and touch of haughtiness by Thy grace and Darshan. They then take to the path of

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devotion. O Lord, each of your acts is intended for the punishment and correction of the wicked. I disregarded you as I was intoxicated with the pride of wealth and power. I was devoid of pure understanding, discretion, and discrimination, and so I was ignorant of your greatness. O Lord, forgive me! Grant me pure intellect. Free me from my pride. Salutations unto Thee again and again.

Krishna said to him, "O Indra! I did you a great favour by causing a break in your Yajna. You were extremely proud of your position and power and so you forgot Me. I did this in order to make you remember Me. Power and position produce intoxication in men and Devas. They become haughty. They are rendered blind by power and position. If I wish to do favour to any one, I take away his powers and wealth. O Indra! Go to your celestial abode and do your duties in a satisfactory manner. Abandon pride completely. Follow my commandments. Try to realise constantly My presence. May you be happy!"

Coronation of Krishna

Surabhi (Kamadhenu), the divine mother of cows, thanked Sri Krishna for the services done to her children and said, "O Krishna! O great Yogin! O Inner ruler of all! O Achyuta! Thou art the protector of the universe. Thou art the Supreme Deity. This universe is Thy form. Thou art the root of this world. We have found out Lord in Thee. Thou shalt be our Indra for the good of cows, Brahmanas and the Devas. By the command of Brahma, we shall install thee as our Indra."

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Having thus spoken to Krishna, Surabhi bathed Him with her own milk. Indra along with other Devas, by the command of the Deva-mothers, bathed Him with the water of the Akasa Ganga (Heavenly Ganga) brought by Airavata in its trunk. They all proclaimed Krishna to the world by the name Govinda, (Go—Indra, cows, Swarga—*Vinda*—attain). The Rishis, Gandharvas, Vidyadharas, Siddhas and Charanas all joined the inauguration ceremony. The three worlds became full of joy. Cows then flooded the earth with their milk. The rivers flowed with milk and other beverages. Trees yielded sweet honey. Rich crops were harvested on fields not ploughed by the hand of man. Mountains offered precious jewels. Even the wild animals became mild.

Having thus crowned Krishna as the Lord and Protector of cows and Gokula, and having proclaimed Him as Govinda and obtained His permission, Indra returned to Swarga with the Gods and others.

Nanda Rescued from Varuna

Nanda kept fast on an Ekadasi day and worshipped Janardana. He went to bathe in the river Jumna on Dwadasi. It was still dark. He entered the river at dead of night. An Asura, a servant of Varuna, seized Nanda and took him to his master.

The Gopas missed Nanda and called out to Balarama and Krishna. On hearing them, the Lord saw that Nanda had been carried away to Varunaloka. Krishna entered the water and went to Varunaloka.

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Varuna worshipped Sri Krishna and said, "Today my purpose is gained. I bow to Thee, O glorious Lord! Thy father has been brought here by my ignorant and foolish messenger. Kindly pardon me. Here is Thy father. Please take him back. I had the fortune, to see Thee, because Thy father was brought here." Lord Krishna took back His father.

Nanda informed the Gopas of what he had seen. Could Krishna be any other than Ishwara?

The Gopas wished fervently that Lord Krishna might take them to His supreme abode. The All-knowing Sri Krishna knew this. He took the Gopas to the portion of Jumna called Brahmahrada. They were made to plunge in it. There they saw the region of Vaikuntha, the supreme abode of Krishna, far away from the limits of Prakriti. Nanda and others were immensely delighted, when they had a vision of that region. There they saw Krishna. They were most happy to see Krishna amidst the chanters of Vedic hymns. They were all struck with wonder.

Commencement of Rasa Lila

Krishna once promised the Gopis that they shall enjoy His company in the coming nights.

Seeing those autumnal nights Lord Krishna wished to enjoy Himself with the help of the inconceivable power of Yoga Maya and to satisfy the long craving of the Gopis. The moon appeared on the horizon. He played on His flute so sweetly as to enchant the Gopis and to steal their hearts.

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Hearing that sweet music which kindles the fire of divine love and intensifies the desire to meet God, the Gopis with their hearts captivated by Lord Krishna, unperceived by one another in their attempts to meet Him, hastened to the place where their beloved Lord was, with their ear-rings rocking to and fro.

Some left their houses while milking the cow. Some did not wait to see the boiling of milk. Some did not take down boiled wheat from the oven. Some were serving food. Some had been suckling their babes, some had been serving their husbands, some had been taking their meals, some had been cleansing their bodies, some had been painting their eyes with collyrium. But they all left their work half-finished. They hurriedly went to Krishna with their garments and ornaments all in disorder in consequence of their great hurry.

They were prohibited and obstructed by their husbands, parents, brothers and other relatives. But they were going as if in a trance. Their hearts had been completely charmed by Govinda. They did not turn back to their homes.

Some Gopis were shut up by their relatives and friends. They could not make their way out. They began meditating on Krishna with their eyes shut. Their thoughts had been already devoted to Krishna. They held Him fast in their minds. Their sins were burnt up by the intense fire of unbearable separation from their most beloved Lord. The effects of their

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good work were removed by the happy embraces of Achyuta enjoyed in meditation. Their bonds of action were totally severed at that very moment. They gave up their bodies composed of the Gunas, and attained the Supreme Soul of Paramatma even though they thought of Krishna as their paramour and even though they meditated on Him as their beloved.

The Lord who is unchanging, infinite, devoid of all qualities, who is beyond the range of the three Gunas, manifests Himself in the world for the prosperity of the people because He is their controller.

Whoever always meditates on Hari whether through desire, anger, fear, affection, friendship or reverence, becomes unified with Him. You should not therefore be astonished at this, in the case of the glorious unborn Lord, the Lord of even the Masters of Yoga. All, even the lowest life forms, may be emancipated through His grace.

When the Gopis drew near, Krishna addressed them thus :

"O Blessed ones ! What good can I do for you ? Is Vraja enjoying security and safety ? Tell me the object of your coming here. The night is fearful. Fierce animals are roaming about. Go back to Vraja. This is not a place for women. Your fathers, mothers, brothers, sons and husbands must be searching for you. Do not cause anxiety to them. You have seen the beauty of the forest. Return to Vraja. Serve your husbands, calves and children who are crying. Suckle them and milk the cows. If you have come here on

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count of the force of your love for Me, it is only atural ; because all people love Me.

"Devotion to husband is the one great religion for omen. The supreme duty of a woman is to wait pon and do service to her husband with intense evotion. She must seek the well-being of her rela- ves and nourish her children. Women who long for igher heavenly regions should not desert their usbands even if they be wicked, old, diseased or poor, l-behaved, awkward, penniless, unless he is a fallen nan. For a woman born in a noble family, it is most etestable to resort to a paramour. It brings misery nd infamy and is a hindrance to the attainment of leaven. Therefore it ought to be totally condemned. Gopis ! You may bear love to Me in other ways such s hearing My virtues and deeds, by seeing My form nd meditating on Me and by singing My glories than y living near Me. Therefore please return to your omes."

The Gopis said : "O Almighty Lord ! It is not fit for Thee to utter these unkind words. We have aban- doned everything and sought Thy feet alone. Do not abandon us. Accept us Thy devout servants, just as Lord Narayana accepts His devotees. You know the secret of all Dharma. You are quite right when you say that the natural duty of women lies in being true, obedient and useful to their husbands, children, rela- tives and friends. Following Thee, who art our spiri- tual adviser and Lord, we do the will of our husbands and others. You are the goal of those religious instructions. You are the sole Lord. You are the

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most beloved one, the relative, the Master; the Self of all beings. You are our real husband. Persons well versed in the Shastras find delight in Thee alone who art their own eternally beloved Atman. They offer their love to you and you alone. What purpose could be gained by husbands or sons and others, sources of misery as they are? You are the constant source of happiness for us.

"Therefore do thou show favour to us and permit us to serve Thee. Pray do not cut off our long cherished hopes regarding Thee. Do not drive us from your feet. Our hearts which were ere long engaged in our houses, are now stolen by Thee. Our feet cannot move even a single step away from you. How then can we go back to Vraja? And what shall we do there?

"O thou dearest one! Extinguish the fire that has been kindled in our heart by the flood of nectar of Thy lips, Thy sweet smiles, loving glances and enchanting music. If not, we shall allow the fire of separation to consume our body, and shall attain you, like Yogins through meditation.

"O Lord of lotus-like eyes! The most beloved of those who live in the forest! In the forest we did once touch Thy lotus feet that afford delight to Lakshmi. Thus blessed by Thee, from that time forward, we are unable to stand before any other even for a moment. How can we serve our husbands and children?

"Sri Lakshmi for whose gracious glances all other Gods perform rigorous penances, even though possessing an unrivalled place on Thy bosom, yet covets with

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lasi the dust on Thy lotus-like feet, sought after and rshipped by Thy devotees and servants. Similarly have sought shelter in the dust under Thy feet erefore, O thou soother of all afflictions ! Be thou pitious unto us. We have abandoned our homes our relations and have sought your feet with the object of waiting on you. Allow us, who are rning with the intense love inflamed by Thy rming smiles and looks.

"Looking on Thy face overhung with curly locks, th cheeks brilliant with charming ear-rings, with lips rflowing with nectar, and with thy glances accom-ied by enchanting smiles, Thy two arms that mise protection to those who take refuge in Thee, Thy bosom that delight Sri Lakshmi, who have rendered ourselves to Thee and become Thy slaves.

"O most beloved one ! What woman is there in three worlds who will not worship Thee, having n charmed with the sweet, melodious music of Thy e ? Having seen this form most bewitching in the ee worlds who could help it ? Looking at this form, n the cows, birds, trees, deer are filled with delight. is evident that like the first great person Bhagavan rayana taking birth for protecting the celestial ions, Thou hast taken birth for driving away fear affliction out of the kingdom of Vraja. Therefore, friend of the distressed ! Place Thy lotus-like hands the throbbing bosoms and aching heads of Thy ves."

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Having heard the piteous appeal of the Gopis, t Lord of the great Yogins was moved by compass for them. Even though He takes delight only in t Self, He smiled and granted them the joy of sport with Him.

The Gopis gathered round Him. He remain firmly fixed in the Self. His loving glances a charming smiles brightened the countenances of t Gopis. Achyuta of glorious deeds shone like the mo in the midst of stars.

Sometimes He himself sang. At other times h glory was sung by the Gopis. Adorned with t necklace called Vaijayanti and leading hundreds groups of Gopis, Lord Krishna roamed about wi them adding grace to the woods of Vrindavan.

Then He came to the cool sands of the river whi looked like the fine particles of refined camphor. Co breeze from the Jumna charged with the fragrance lilies were flowing joyously. The Lord sported wi the Gopis.

By stretching His arms, by embraces, by touchi their hands, curling locks, thighs, waist, bosom, scratching them with his finger nails, indulging laughs and jokes, by sportive glances and encha ting smiles and other sportful acts, He kindled th purest form of divine love in their hearts and ga them delight.

When Sri Krishna, the most generous and th Almighty Lord thus honoured the Gopis by spo ting with them, they elated with pride. They thoug

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that they were superior to all women in the world.'

Perceiving their arrogance produced by their good fortune and also their great pride, Keshava (Krishna) suddenly disappeared from the spot to curb their pride and to bless them as well.

Gopis Suffer Pangs of Separation and Search for Lord Krishna

Sri Suka said: "At the sudden disappearance of the Lord, the damsels of Vraja (Vrajanganas) became disconsolate. As they were not able to find Him, they were greatly distressed like the she-elephants which miss their leader. Their hearts began to burn in the fire of separation. Their hearts had been so much taken up by the gestures, piercing glances, delightful conversation, sports and frolics and movements of Sri Krishna, that they began to act like Him in a variety of ways. So they imitated His deeds and even called themselves Krishna.

"In gait, smiles, looks, way of talking, movement and the like, they all behaved like Sri Krishna. They exhibited in themselves His deportment and graceful activities. They completely identified themselves with Krishna, each one saying to the other, 'I am Krishna.

"They all sang loudly together His praise and searched for Krishna from forest to forest. They enquired of the trees, the whereabouts of the best of Purushas, who like ether, is present inside the hearts of all beings and also in the outside world.

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"They said, 'O Asvattha, O Plaksha, O Nyagrodh, have you seen the son of Nanda, who has just disappeared stealing our hearts with His lovely smiles and glances?

'O Kuravaka, O Asoka, O Naga, O Punnaga, O Champaka! Did Balarama's younger brother, whose very smiles put down the pride of proud women and drive away the anger of offended damsels, go this way?

'O blessed Tulasi, so intensely attached to the feet of Govinda! Did you see thy most beloved Achyuta who always bears thee with the bees on His person?

'O Malati, O Mallike, O Jati, O Juthike! Have you seen Madhava who has gladdened you with the touch of His hands?

'O Chuta (mango tree), O Priyala, O Panasa, O Kovidara Asana, Jambu, Arka, O Asoka, Bilva Bakula, Amra, Rasala, Kadamba, Neepa, O you other trees! You who live for the sake of others and dwell near the banks of the holy Jumna, tell us where Krishna is, point out to us the way which Krishna has followed.

'O Earth! What great austerity hast thou performed that thou shinest now with thy hair standing on end and enjoyest the joy of being touched by the feet of Keshava? Is thy joy caused by the touch of the Lord's feet at present, or was it caused by the tread of Trivikrama on Thy surface or was it caused by the embrace of the Lord when He had assumed the form of a boar?

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'O deer, O friend! Did Achyuta pass this way with His dearest lady giving joy to your eyes with His graceful face and limbs? It seems He did so, because here blows the fragrance of the garland composed of the Kunda flower of Krishna, which has been smeared with the saffron on the bosom of his beloved lady when He had embraced her.

'O trees! Did Balarama's brother go this way with His one arm on the shoulder of His beloved one and a lotus in the other, followed by the intoxicated bees on the Tulasi? Did He accept your prostrations with His loving glance?

'O friends! Let us ask these creepers which twine round the branches of the trees, their Lords. They are certainly touched by His fingers. Hence they thrill with joy.'

'They wandered here and there, They were fatigued in their search for Krishna. They developed a still deeper stage of divine love. They perfectly indentified themselves with Lord Krishna and began to imitate the various sports of the Lord. One of them acted as Putana, while another played the part of Lord Krishna and sucked her breast. One identified herself with a cart, while another crying as infant Krishna gave a kick with one foot and overturned the cart.

"Another lady imitated the acts of the Daitya Trinavarta and carried another lady who acted the part of infant Krishna. One Gopi began to crawl like baby Krishna dragging the feet jingling sounds.

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One Gopi acted as Sri Krishna and another as Sri Balarama. Many others acted as cowherd boys. One acted as Vatsasura and another as Bakasura. One struck at another who acted as Vatsasura and another at some one who acted as Baka.

"One like Krishna shouted for the cows at a distance calling them by their names and played as it were upon the flute. Other Gopis applauded her with ejaculations of 'Well done, well done'.

"A gopi whose mind was absorbed in Krishna placed her arm on the shoulder of another lady and began to walk and said to the others present, 'I am Krishna: behold my graceful gait.' Another Gopi said, 'O people of Vraja, do not be afraid of this rain and storm. See I am providing you with shelter.' So saying she imitated the act of uplifting the Govardhana hill, by lifting up her upper cloth with one hand.

"One Gopi said, 'O cowherds! Behold this terrible forest conflagration. Shut your eyes soon. I shall quickly bring about your welfare.'

"One Gopi climbed on the shoulder of another, placed her feet on the other's head and said, "O wicked serpent; get away; do you not know that I have been born as a chastiser of the wicked?

"One Gopi acted the part of Yasoda, and tied another who acted as Sri Krishna to a third, who stood for the wooden mortar and said, 'Here I find the thief who has stolen the butter after having broken

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the pot.' The Gopi who acted the part of Sri Krishna covered her face with her palms and began to tremble like one in fear.

"Having thus questioned the trees and creepers of Vrindavan about the whereabouts of Krishna, they noticed the foot-prints of the Lord in a certain part of the forest. Then they said, 'evidently these are the foot-prints of the high-souled son of Nanda, as they show the marks of a flag (Dhwaja), a lotus (Padma), a mace (Gada), a thunderbolt (Vajra), goad (Ankusa), barley (Yava), etc.' Tracing those foot-prints a little further, they found they were mixed up with the foot-prints of a girl. Then they were very much afflicted in their hearts.

"The Gopis said: 'Whose foot prints are these? Who is this girl, who has gone resting her arm on the shoulder of the son of Nanda, as a she-elephant goes with her lover, the chief of the elephants? Certainly that girl has fervently adored the Almighty Lord Krishna and specially propitiated Him. That is the reason why Govinda is pleased to take her apart, leaving us all behind. O friends! The dust from the lotus feet of Govinda is highly blessed, for Brahma, Rudra and the Goddess Lakshmi hold these dust particles on their heads for absolution from all sin.

"These footprints of the girl greatly pain our hearts, because she has led Achyuta away and is alone enjoying the nectar of His lips in seclusion.

"Here we do not find the impression of her feet. It seems that the soles of her tender feet being pricked

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with grasses and thorns the beloved Lord has carried her on His shoulder. The impressions of Lord Krishna's feet are deeper here as He carried the girl. Look at them, how deep are the impressions of the love-stricken Krishna under a heavy load. He must have borne the girl on His shoulders here. Here He placed her down to pluck flowers and touched the earth with his toes only, for the steps are not fully marked. Surely He sat on this spot for the purpose of combing her hair and putting these flowers on the braids of her hair.

"Lord Krishna delights only in the Self or Atman. He is the Perfect Lord. He is one and indivisible. He is ever pure. He is from impurities (Mala), desires, cravings. He is the Lord of Maya. Maya cannot touch Him. He experiences oneness but not duality. He was not attracted by the amours of these damsels of Vraja. How can the ordinary lust of human beings be attributed to Him? Yet the Perfect Lord sported with that girl merely to show to the world how wretched and miserable is the condition of one who is under the sway of lust.

"Thus illustrating the ways of women, those Gopis roamed from forest to forest showing unto one another the foot-prints of Krishna.

That Gopi whom Krishna had led into the forest forsaking others regarded herself to be the foremost of all women. She thought, "The beloved Lord prefers me to all other Gopis who love Him."

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"She became elated with pride and said to the Lord in the heart of the forest, 'O beloved! I am unable to walk any longer. Therefore please carry me wherever it pleaseth Thee.'

"Lord Krishna said, 'Well, dear, then mount on My shoulder.' As soon as the Gopi attempted to mount on Him, He disappeared. The girl was loudly lamenting. She cried in distress, 'O Lord, O love! O most beloved! Where art Thou? O long-armed one, Where art Thou gone? O friend, please bless me with Thy presence. I am Thy helpless servant.'

"Those Gopis who had been following the foot-prints of the Almighty Lord saw at a distance their companion forsaken by the Lord, bewildered and distressed. They all approached her and heard from her, how she enjoyed the special favour of Lord Krishna and how, through her own wickedness she lost it? The Gopis were highly astonished when they heard this.

"Thereafter, they again searched for Him in the forest so long as the moon was shining. They gave up the search when darkness set in.

"Their hearts were absorbed in the Lord. They talked of Him alone. They imitated His sportful activities. They were totally unified with Him. They sang only of His excellent qualities. They did not think of their homes. Thus deeply merged in the contemplation of Lord Krishna, the Gopis returned to

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the same sands in the bed of Jumna and began to sing in chorus about Sri Krishna's qualities, yearning for His return."

Gopika Gitam

(Gopis' Song)

Onerwhelmed with intense grief at their separation from Lord Krishna, the Gopis began to sing as follows :—

By Thy birth in the kingdom of Vraja, it has been highly blessed. That is why the Goddess Lakshmi has begun to dwell here eternally. We are all Thy slaves and are roaming here and there in the forest in quest of Thee. Pray reveal Thyself unto us who are living only for Thy sake. We are wandering in the forest seeking Thee in every direction.

O Lord ! The Bestower of supreme enjoyment, O bestower of boons ! We are Thy servants. Is this not really killing when you disappoint us after piercing our heart, with the shaft of your eyes which rob the beauty of the full-blown autumnal lotus in a lake ?

O best of men ? Thou hast saved us repeatedly from the destruction caused by the poisonous water of the Jumna, from the Rakshasa Agha who had assumed the form of ahuge serpent, from the winds and the rains, from lightning and thunder and wild fire, from demons like Arishta and Vyomasura, and from all sources of fear.

Thou art surely the son of Yasoda, Thou art the witness of the inmost hearts of all corporeal beings.

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Implored by Brahma, thou hast appeared in the line of the Satvatas for the protection of the universe.

O beloved one, O foremost of the Vrishnis! Place on our heads Thy gracious and lotus-like palm which bestows all boons, with which thou holdest the Goddess Lakshmi and with which thou givest assurance of safety to those who, being afraid of the fearful Samsara seek refuge under Thy feet.

O Thou allayer of affliction of the people of Vraja! O mighty hero! O beloved Lord whose smiles put down the pride of Thy devotee! O friends! We are Thy servants. Please accept us and show us, poor women, Thy charming and lotus-like face.

Place on our bosom Thy lotus feet that remove the sins of those who prostrate themselves at Thy feet, that are merciful even unto the beasts that live upon, grass, that are being served constantly by Lakshmi, that are the repository of prosperity and that had been placed on the hood of the serpent Kaliya. May Thou be pleased to place Thy feet on our bosom and remove the affliction and burning of our heart.

O Lord of lotus eyes! O gracious hero! Pray comfort us who are swooning for Thee, with Thy charming speech which is most delightful even to the wise and with the elixir of Thy eyes.

The nectar of Thy stories is life to the distressed. It is highly praised by wise men and devotees. The sweet and sacred account of your life destroys all sins and bestows all blessings the moment it is heard. It brings solace to every heart. Those who sing them

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and celebrate them do the greatest act of charity on earth.

O deceitful one! O darling! Thy smiles, Thy hearty laugh, Thy loving looks, Thy captivating sports, most delightful to contemplate on, Thy promises of love all have gone deeply into our heart. These are agitating our minds.

O Lord! Thy feet are as tender as the lotus. When Thou goest out of Vraja to graze the cows, we feel troubled at heart to think that they may be hurt by hard stones, pointed grass and thorns.

O hero! At the close of the day, Thou art often seen with Thy face like unto a lotus, overhung with dark curly hair and sprinkled with the dust raised by the hoofs of the cows. Thy sight, then, kindles the fire of love in our hearts and rouses the desire to meet Thee.

O giver of delight! O Lord who removes the distress of people! Place on our bosom Thy lotus feet which fulfil the desires of those who prostrate themselves at Thy feet, which are adored by the lotus-born deity (Brahma), which enhance the beauty of the ground on which they are placed, which ought to be meditated upon in times of distress and danger, and which bestow peace to those who serve them.

O hero! Permit us to drink the nectar from Thy lips which excites desire in our hearts, which destorys all grief, which the flute full of Thy voice enjoys in full measure, which makes us forget every other form of attachment and which is capable of destroying all low passions and lust from the mind.

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When Thou goest away to the forest during the day, a moment appears to us like an age without Thy sight. When we see Thy beautiful face graced with ringlets of hair, we begin to curse the dull-witted Brahma for creating eye-lids which by their fall every now and then interrupt our vision.

O Achyuta! We have abandoned our husbands sons, relatives, brothers and friends and have come to Thee. Thou knowest the reason of our coming to Thee. We have been charmed by the melodious music of Thy divine flute.

O deceiver! Whoever else, save Thee, would ever desert women who have trusted Thee? O beloved one! having remembered Thy sweet smiling face, Thy affectionate glances, the beauty of Thy broad chest, the abode of Sri Lakshmi, we are burning with desire and our hearts are becoming enchanted.

O darling! Thy birth is for removing the misery of those who dwell in Vraja and also for the well-being of the universe. Our heart is pininig for Thee. O Lord! Do not be miserly. Grant us who cherish only Thee, at least a little of that balm or remedy which will surely kill all the pain in our heart.

O beloved! Thou walkest in this dreary forest with those graceful, delicate lotus feet, which we very gently place on our hard bosom, lest we should pain them. O Lord! Our whole life is centred in Thee. Thou art our very life. Are not Thy feet now pained with gravels? Our mind reels to think that Thy tender feet may be hurt by the hard gravels which are strewn on the ground of this forest.

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SRI KRISHNA JANMASHTAMI

The Krishna Janmashtami (the birth anniversary of Sri Krishna) will be celebrated at Sivanandanagar, Rishikesh, on August 14. There will be an elaborate worship at the Vishwanath Mandir (wherein also is installed a *vigraha* of Sri Krishna), with *laksharchana, mahabhisheka* and *havana, akhanda kirtan* of the *dwadasakshara mantra (Om Namo Bhagavate Vasudevaya),* recitations from the *Bhagavata* and other appropriate scriptures, *parayana* of the *Bhagavadgita,* and concluding *arati* at midnight.

All devotees of the Lord are welcome to participate in the Krishna Janmashtami Utsava, after having obtained permission from the Secretary, Divine Life Society, P.O. Sivanandanagar, Himalayas, U.P. Worship also will be offered on behalf of those who are unable to participate personally, on request to the Manager, Sri Vishwanath Mandir, P.O. Sivanandanagar, via Rishikesh, Dt. Tehri Garhwal, U.P.

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THE YOGA-VEDANTA FOREST ACADEMY WEEKLY

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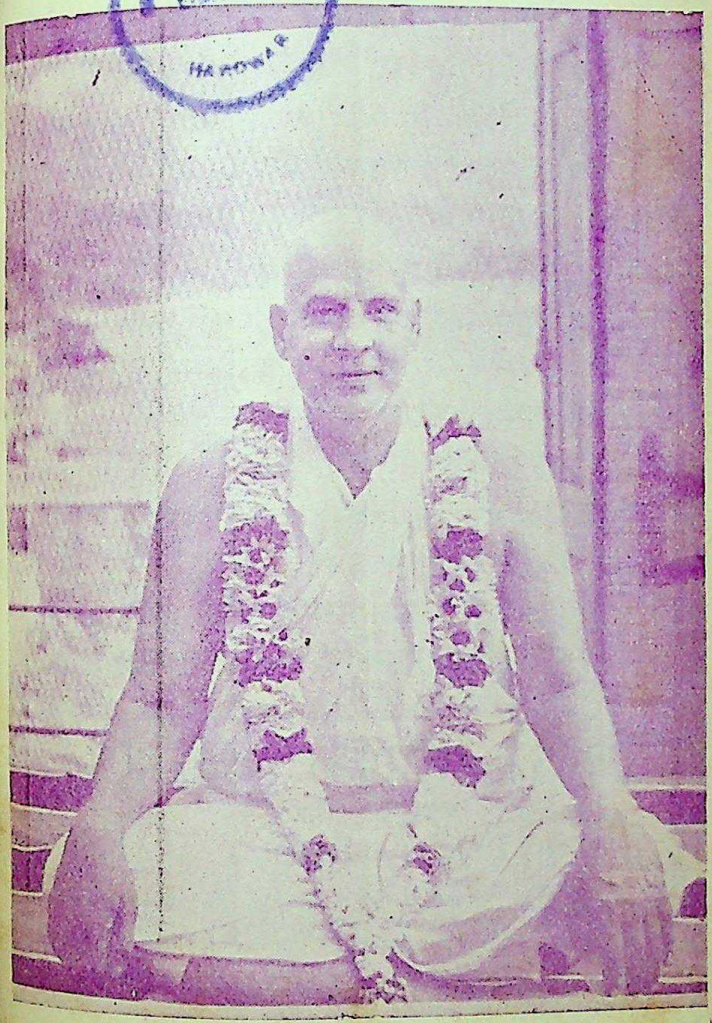

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda, Ananda Kutir)

(१) निर्मायं निखिलान् जनान् शिवपदं नेतुं कृतातिश्रमं
धर्माध्वप्रतिपादनैकनिरतं निश्शेषमोहापहम्
कर्मासक्तमनारतं जनगणक्षेमाय मोदान्वितं
दुर्मार्गप्रतिरोधकं मुनिवरं वन्दे शिवं देशिकम् ॥

(२) पारावारगभीरचित्तममितश्रीराजमाननं
स्फारानन्दविधायकं जनिमतां कारुण्यवाराकरम्
आराध्यं जगतामवर्ण्यमहिमागारं सतां सम्मतं
वैराग्यैकधनं प्रशस्तचरितं वन्दे शिवं योगिनम् ॥

(३) आशापाशनिकृन्तनैकनिरतं पादाश्रितानां नृणां
क्लेशावेशनिवारकं वशिवरं मोक्षाध्वसन्दर्शकम्
आशान्तप्रसृतावदातयशसं सूरीन्द्रसम्मानितं
नाशापेतशुभप्रदं प्रणमतां वन्दे शिवं देशिकम् ॥

(४) संसाराब्धिनिमग्नमानुषगणानुद्धर्तुकामं भृशं
कंसारातिकलायकोमलतनुध्यानैकतानाशयं
पुसां पुण्यकृतां पवित्रमनसामालोकनीयं शिवं
शंसामीश्वरतुल्यमद्भुतमहस्तोमं महायोगिनम् ॥

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THE YOGA-VEDANTA
Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Meditation : The Master-key to Spiritual Power

(Sri Swami Sivananda)

The intellectual giant, the mighty leader, the herioc soldier, and the great saint—are all MEN only. What they have done, you can also do. IF —and it is a big IF—you can discipline the mind, concentrate its rays (powers) and meditate or apply them to an ideal with a singleness of purpose.

That is what the Yogi does when he meditates. He is full of energy, he has wonderful personal magnetism, he enjoys great powers of healing and blessing, because he meditates. When he has realised his oneness with God or the Self within, in Samadhi, he radiates divine light and peace. In his presence, your miseries vanish and your doubts are dispelled. Samadhi is the culmination of meditation.

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But, do not forget that meditation itself is the seventh rung in the ladder of Yoga. Yoga is a perfect scientific system expounded by Patanjali Maharishi. It is open to all, and is not hedged in by religious or sectarian dogmas. Everyone can and should practise meditation. In fact, the supermen in all walks of life do meditate: their devotion to their chosen task makes it natural and effortless for them to meditate. The spiritual aspirant whose aim is to attain salvation should, however, practise meditation, consciously, willingly, and purposefully. He should also pay attention to the first six rungs in the ladder of Yoga..

The first two relate to your conduct. The impure mind will refuse to yield to the will force. It will go its own way. The pure mind is a greater conductor of the will force and will faithfully guide you to the Inner Realms of Knowledge and Power, Bliss and Peace. Purity is essential. Yama and Niyama, the first two rungs, purify the mind. Be turthful. Love all. Be pure. Do not covet others' wealth: be charitable, do not hoard wealth (hoarding tantamounts to stealing). Do not beg or put yourself under obligation to others: be contented with what you have. Observe the laws of cleanliness. Develop contentment. Lead a simple life. Study scriptures and repeat God's names. Do total self-surrender to God and earn His Grace. These are the Yama-Niyamas.

The third step is Asana. Any comfortable and firm posture is Asana. You must be able to sit

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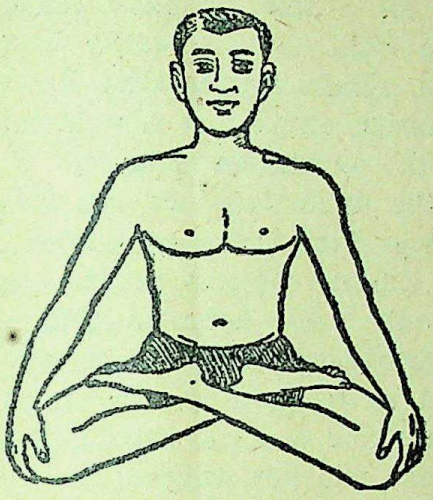
for a long time in this posture. Padmasana helps you in this.



PADMASAN: Sit and stretch the legs forward. Take hold of the right foot with the two hands and folding the leg at the knee, place the foot on the left thigh. Similarly, fold the left leg and place it on the right thigh. Keep the body erect and place the hands between the heels, one over the other or on the knees with Chinmudra.

If the posture is easy, steady and comfortable, then you are able to forget the body soon. The fourth step is Pranayama or the control of breath. Breath is intimately connected with the mind. When you are deeply thinking, you breathe slowly, rhythmically. When you are disturbed in thought, the breath is also disturbed, heavy and laboured. Even so, if you breathe in and out, steadily, rhythmically and deeply, the thought-process is slowed down and the mind is concentrated easily. Breathe

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in deeply, rhythmically, without producing noise, through the left nostril, closing the right one. Hold the breath for a few seconds. Then breathe out through the right. Now breathe in through the right nostril, retain and breathe out through the left. This is one round. A few rounds will enable you to get the meditative mood.

When the mind does not run here and there, the next step—Pratyahara or withdrawal of the mind from external objects becomes easy. Repetition of God's Name helps in this. Visualisation of the Image of God, in the heart, also helps. The mind should be tempted to flow inward. If it is given a name and a form *within*, it will be busy with them and will not wander.

The rays of the mind thus withdrawn from external objects should be concentrated on the Image of God within. This is Dharana. Till you acquire a certain amount of mastery over the mind, it is good to sit in front of an image of God, or a picture—and look at it with a steady gaze, at the same time repeating the Name mentally. When the mind is steadied, close the eyes and visualise the Image in the heart. Let the mental repetition of the Name go on. If the mind tries to wander now, give it some work to do! With every repetition of the Name, offer a flower (mentally) at the Feet of the Lord. The mind thus engaged, will not run.

Meditation follows concentration. Meditation culminates in Samadhi. The man who attempts at concentration of mind is like one who stands out-

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side the palace and looks at it with one-pointed mind. Meditation is like entering this mansion. You roam about in the Palace, but all the time remaining within it. You know all the inner secrets of the palace. Samadhi is like the discovery of this man that he is himself the King, the owner of the palace! It is the end of the search.

This process (concentration-meditation-Samadhi) will reveal the Hidden Truth, the Inner Secrets, of anything. It will give you wonderful mental, intellectual and psychic powers. But, do not be misguided by them. Your goal is far higher—Salvation. Let your meditation be on God and God alone.

As soon as you sit for your daily practice of concentration and meditation, chant some hymns in praise of God. Repeat OM deeply a few times. Drive away sleepiness or lethargy by Pranayama. Then begin repeating the Name of the Lord with the eyes fixed on His picture. Let the picture become a Living Presence for you. Speak to Him. Pray to Him. Ask for His Grace. Then close the eyes and visualise the picture in the heart. Worship Him there. Concentrate. Meditate. Commune with God.

Persevere in the practice. Never miss a day. Keep a room apart for this purpose: the meditative atmosphere will be built up in it. The moment you enter it, you will WANT to meditate. Set apart a particular period.

At the same time, pay attention to the cultivation of the virtues (Yama-Niyama). The lesser

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the craving you have for sensual pleasures, the lesser your attachment to worldly objects, the deeper will be your meditation and the sooner will you attain God-realisation.

May you shine as a Yogi here and now.

THE PROCEDURE

As soon as you get up in the morning (at 4 a.m.), have a quick wash of the face and mouth, or a quick bath if this is feasible. The most important thing is that the Brahmamuhurtha (4.30 to 6 a.m.) should be spent in meditation and in no other activity. Sit in front of your Ishta Devata. Recite the following morning prayers. (Those who recite other, similar, morning prayers, may continue to do so.)

प्रातःस्मरणस्तोत्रम्

प्रातःस्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम्।
यत्स्वप्नजागरसुषुप्तमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसंघः॥

In the early hours of the morning, I think of the Self which shines in the chambers of my heart, which is of the nature of Existence-Knowledge-Bliss Absolute, which is the goal of the Paramahamsas, and which is the Fourth State of Consciousness. I am that Brahman which is Nirguna and Eternal, beyond the Three States of Consciousness, waking, dreaming and deep sleep; and I am not composed of the elements.

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प्रातर्भजामि मनसो वचसामगम्यं
वाचो विभान्ति निखिला यदनुग्रहेण ।
यं 'नेति–नेति' वचनैर्निगमा अवोचु-
स्तं देवदेवमजमच्युतमाहुरग्र्यम् ॥

In the early hours of the morning, I adore Him who is the God of gods, who is beyond the reach of mind and speech, and by whose grace alone speech is illuminated, whom the scriptures describe by the Neti-Neti formula, who is unborn, Achyuta, and Primordial Being.

प्रातर्नमामि तमसः परमर्कवर्णं
पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।
यस्मिन्निदं जगदशेषमशेषमूर्त्तौ
रज्ज्वां भुजंगम इव प्रतिभासितं वै ॥

In the early hours of the morning, I bow down to that Purusha who is beyond darkness, who is of the brilliance of the sun, who is full, eternal, and in whom this universe appears as snake appears in the rope.

श्लोकत्रयमिदं पुण्यं लोकत्रयविभूषणम् ।
प्रातःकाले पठेद्यस्तु स गच्छेत्परमं पदम् ॥

He who reads these verses which are auspicious, the ornament of the three worlds, attains to the Supreme State (of Self-realisation).

Then recite the following Santi Mantras. They ward off all the obstacles caused by the three Taapaas—Adhyatmic (internal), Aadhidaivika (divine) and Aadhibhautika (environmental).

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शान्तिपाठः

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो। त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु। अवतु माम् । अवतु वक्तारम् । ॐ शान्तः शान्तिः शान्तिः ॥

May Mitra, Varuna and Aryama be good to us. May Indra and Brihaspati and Vishnu of great strides be good to us. Prostrations to the Brahman. Prostrations to thee, O Vayu who art the visible Brahman. I shall proclaim thee as visible Brahman. I shall call thee the just and the true. May He protect the teacher and me. May He protect the teacher. OM Peace, Peace, Peace.

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै। तेजस्वि नावधीतमस्तु मा विद्विषावहै । ॐशान्तिः शान्तिः शान्तिः

OM. May He protect us both (the teacher and the taught). May He cause us both to enjoy the bliss of Mukti. May we both exist to find out the true meaning of the scriptures. May our studies be fruitful. May we never quarrel with each other. Let there be three-fold peace.

Then, think of your Guru and mentally prostrating to him, recite the following Guru Stotras or hymns in praise of the preceptor:

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गुरुस्तोत्रम्

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्त्ति
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥

I prostrate myself before that Guru, the Existence, devoid of the three Gunas, beyond comprehension, the witness of all mental functions, changeless and pure, one and eternal, transcending the pairs of opposites, expansive like the sky, reachable through the sentences like 'Thou art That', the Bliss of Brahman, the giver of supreme happiness, the mass of absolute wisdom.

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

Guru is Brahma. Guru is Vishnu. Guru is Siva. Guru is the Supreme Brahman Itself. Prostrations to that Guru.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

Prostrations to that Guru who, through the collyrium of knowledge, opens the eye of him who is blinded by the gloom of ignorance.

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।
मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा ॥

The form of Guru is the root of meditation. The feet of Guru are the root of worship. The

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teaching of the Guru is the root of all Mantras The grace of Guru is the foot of Salvation.

ॐ नमः शिवाय गुरवे सच्चिदानन्दमूर्त्तये ।
निष्प्रपञ्चाय शान्ताय निरालम्बाय तेजसे ॥

Prostrations to the Guru, Siva, the essence of Satchidananda, worldless, peaceful, supportless and effulgent.

After this, recite the hymns in praise of your Ishta Devata, and also the following Kirtan Dhwanis:

Jaya Ganesha Jaya Ganesha Jaya Ganesha Pahi Mam
Sri Ganesha Sri Ganesha Sri Ganesha Raksha Mam
Jaya Saraswati Jaya Saraswati Jaya Saraswati Pahi Mam
Sri Saraswati Sri Saraswati Sri Saraswati Raksha Mam
Saravanabhava Saravanabhava Saravanabhava Pahi Mam
Subramanya Subramanya Subramanya Raksha Mam
Jaya Guru Siva Guru Hari Guru Ram
Jagad Guru Param Guru Sat-Guru Shyam
Adi Guru Adwaita Guru Ananta Guru Om
Chid Guru Chidghana Guru Chinmaya Guru Om
Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Namah Sivaya Namah Sivaya Namah Sivaya
Namah Sivaya Namah Sivaya Namah Sivaya
Dattatreya Dattatreya Dattatreya Pahi Mam
Dattaguru Dattaguru Dattaguru Raksha Mam

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Anjaneya Anjaneya Anjaneya Pahi Mam
Hanumanta Hanumanta Hanumanta Raksha Mam
Ganga Rani Ganga Rani Ganga Rani Pahi Mam
Bhagirathi Bhagirathi Bhagirathi Raksha Mam
Om Tat Sat Om Tat Sat Om Tat Sat Om
Om Shanti Om Shanti Om Shanti Om.

Then chant OM deeply for a few minutes. The vibrations of the holy Pranava should fill the entire chest! Listen to the sound with one-pointed mind. Feel that the sound emanates from the heart or the navel. Feel that the sound fills your whole being. In order to achieve this, the sound must be deep and vibrant. If, at the same time, you listen to the sound, too, the mind will very quickly quieten down. Another important factor to be borne in mind is that the Pranava must be uttered with a long (O)MMMM....., the M-sound gradually fading out in the heart. It is this that will fix the mind in the heart.

In the same tone, repeat your Ishta Mantra. Say it aloud (at an audible pitch and not louder!) for a couple of minutes. All the time, keep steadily looking at the picture of your Ishta Devata kept in front of you. Then, 'whisper' the Mantra for a few minutes. The most important point is that the inner sense-organ of hearing should be tuned to hear the sound of the Mantra *within*, and the eyes should continue to look at the picture steadily. Now while the eyes are still open, visualise with the inner sense-organ of sight, the picture of the Ishta Devata, in the heart. As the mind is already

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introverted by listening to the Mantra-sound within, this visualisation also will become easy with a little persistent practice. When you are able to visualise the image of God at heart clearly, the picture in front of you will become more or less hazy (out of focus). Now, the concentration has been completely shifted inwards. You will want to close the eyes now. Close the eyes and continue the Manasic Japa.

Throughout this process, associate the Mantra-repetition with the breath. Split the Mantra into two, repeating one while breathing in, and the other while breathing out. For instance, if the Mantra is 'Om namo Narayanaya', while breathing in say (mentally) 'Om Namo' and while breathing out say 'Narayanaya'. If the association is persistently practised, the breath itself will take up the Japa and continue it day and night.

Japa itself will lead to meditation. The Lord's Grace will lead you to meditation and Samadhi.

If evil thoughts enter the mind, do not pay any attention to them. Let them depart, as uninvited guests will, if totally ignored! Go on with your Japa visualising the Lord in the heart. If the mind wanders, resort to mental worship: or, open your eyes again and gaze at the Image.

It is very important to see that the body and mind are relaxed. There should be no tension anywhere. The posture of the body should be steady but not tense. The mind should be concentrated on the Object with ease: otherwise, every extraneous

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thought entering the mind will also get fixed there! Let go your hold on the world and gently hold on to His Feet.

In the initial stages of meditation, it is possible that as soon as the mind is concentrated and you begin to do Japa, something you had forgotten will be recollected by the mind. If it pertains to the business of the day, the mind will be distracted. It is, therefore, advisable (in the initial stages) to keep a piece of paper and pencil by your side and note these down, so that the mind may be reassured that it will not be forgotten again and that it could go on with the Japa. Use you commonsense in overcoming such obstacles.

On no account you should give up the morning meditation and get up from your seat before the appointed time: if the mind knows you are a hard taskmaster, it will meekly obey you!

At the close of the practice, offer the following universal prayers to the Lord and get up from your seat.

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee
Thou art Omnipresent. Omnipotent, Omniscient
Thou art Satchidananda,
Thou art the Indweller of all beings.

Grant us an understanding heart
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength

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To resist temptation and to control the mind
Free us from egoism, lust, greed and hatred
Fill our hearts with divine virtues.
Let us behold Thee in all these names and forms
Let us serve Thee in all these names and forms
Let us ever remember Thee.
Let us ever sing Thy Glories.
Let Thy Name be ever on our lips,
Let us abide in Thee for ever and ever

Pray for the health, long and well-being of all:

OM Sarvesham Svasti Bhavatu
....Sarvesham Santir Bhavatu
..Sarvesham Purnam Bhavatu

Sarvesham Mangalam Bhavatu
Sarve Bhavantu Sukhinah Sarve Santu Niramayah
Sarve Bhadrani Pasyantu Ma Kaschit Duhkha Bhag Bhavet

Asato Ma Sat Gamaya
Tamaso Ma Jyotir Gamaya
Mrityor Ma Amritam Gamaya

OM Purnamadah Purnamidam Purnat Purnamudachyate Purnasya Purnamadaya Purnamevavasishyate. OM Santi Santi Santi.

It is most important that the return to the work-a-day world should be gradual. After you open your eyes, take at least five minutes to get up from the seat, all the time continuing the Japa. Even afterwards, slowly walk around the room, repeating the Mantra, for another five minutes. Then come out of the room.

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Even during the day close your eyes every hour and consciously withdraw the mind from the world, repeat the Mantra and meditate upon God for just a few seconds. Keep up the current!

Self-control or control of the senses and mind, is the indispensable pre-requisite to successful meditation. Mind can be controlled only by Abhyasa (systematic practice) and Vairagya (dispassion for worldly objects). Remember Lord Krishna's note of warning in the Gita:

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः।
न चापि स्वप्नशीलस्य जाग्रतो नैव चार्जुन॥

Yoga (meditation) is not for one who eats much not for one who does eat; neither for one who sleeps much nor for one who does not sleep.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥

Yoga destroys the miseries of one who is moderate in eating, etc., and in work and sleep and wakefulness.

Therefore,

Eat a little, drink a little,
talk a little, sleep a little
Mix a little, move a little,
serve a little, rest a little.
Work a little, rest a little,
study a little, worship a little.
Do Asan a little, Pranayam a little,
reflect a little, meditate a little
Do Japa a little, do Kirtan a little,
Write Mantra a little, have Satsang a little.

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FOUR PILLARS OF YOGA

(Sri Swami Sivananda)

DIVINE LIFE IN DAILY LIFE

1. Divine Life is Yoga in Daily Life.
2. Yoga is spirituality in practice.
3. Indian culture is based on the spiritual principle of Unity in diversity.
4. The practice of Vedanta makes one enter into the hearts of all beings.
5. Religion must flower in the heart of man.
6. True culture consists in the enblossoming of spirituality in the life of man.
7. To behold the Atman in all beings and all beings in Atman is real lving.
8. Stick to the ideals of Truth, love and purity.
9. Truth is Reality—that which is enduring and permanent.
10. Without truth, love is brittle and devoid of purity, love does not flower.
11. Love flows from the heart of one who meditates on God.
12. There is nothing that the world needs today more than mutual understanding.
13. The Yoga of Synthesis is what is needed to be practised throughout the world today.
14. More than political and other meetings, spiritual conferences are of paramount importance now.
15. Knowledge without wisdom brings troubles and sorrows.

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16. Of all gifts the gift of spiritual knowledge is the greatest.

WISDOM OF THE EAST

1. O Man! Go back to nature and not to science.
2. Man acquires too much worldly knowledge as to make himself an ignorant fool.
3. He who is immersed in worldliness is a roun-about fool.
4. Truth is uncompromising.
5. Truth cannot dwell in a passionate man.
6. There is no enemy like anger, no fire like lust, no temptation like money and no intoxicant like power.
7. Arrogance is a mixture of impertinence, disobedience, indiscipline, rudeness, harshness and self-assertive nature.
8. Forbearance is a mixture of patience endurance, tolerance and forgiveness.
9. He who has no possession or attachment is free from grief and fear.
10. It is a great loss to a man when he cannot smile and laugh. Laughing is the best tonic to keep one healthy.
11. Trials are sent by God to train you to lead a higher life of strength, love, devotion, purity and wisdom.
12. Prayer and meditation are the solvents for the cares, worries and anxieties of life.
13. Learn to work together.
14. Forego your rapture, your ecstasy, your meditation, and serve the man in distress and agony. This is the highest Yoga.

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15. Look upon your misfortune as deliverance from a worst calamity, and feel grateful to God for it.

16. The secret of success in life is time rightly used. Every moment is precious. Time lost is lost for ever.

17. Kill all memory of past experiences. March forward. Look not back.

18. Pure conscience is the voice of God.

THE VEIL UNVEILED

1. All Sadhana or spiritual practice has for its sole purpose the piercing of the veil of ignorance.

2. To understand the world you must understand yourself first.

3. Your problems are the world problems.

4. To transform the world you must transform yourself first.

5. The man of wisdom and virtue is the greatest benefactor to the world.

6. Knowledge is not separate from virtue.

7. What is good is also truth.

8. Truth is that Knowledge which is never contradicted.

9. Learn and think. Become good and right.

10. Act to the bad with goodness, to the faithless with faith.

11. Possess the three treasures—humility, courage and truthfulness.

12. Attachment and hatred arise out of the sense of duality.

13. The salvation of a state is in the right moral and spiritual training of its leaders.

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14. Moksha is not only cessation of sorrow and pain, but also attainment of positive bliss.

DEFINITION WITH A DIFFERENCE

1. Pleasure is pain only in another form.

2. That man is liberated who is a friend of all, who bears everything patiently, who is tranquil and self-controlled, who is devoid of fear and anger, and who is without passion.

3. Two letters lead to death: three letters lead to eternal Brahman. "Mama" or "mine" leads to death. "Na-mama" or "not-mine" leads to Eternity.

4. Forgiveness is one of the greatest virtues.

5. Face is the index of the mind. Eye is the index of the soul. Eye is the mirror of the soul.

6. Thoughts tend to repeat themselves. This is the psychological law.

7. A happy life consists in serenity of mind, contentment and meditation.

8. Education should make a man think, meditate and enquire.

9. The formula for success is D plus E plus F—D is discrimination. E is exertion. F is faith.

10. Spirituality must be a living experience in life.

11. Spirituality should be man's foremost religion.

12. Philosophy enlightens religion and religion invigorates philosophy.

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13. Spiritualise politics. Then alone there will be peace in the world.

14. The world will exist only if people become moral and spiritual.

Live up to the ideal of truth, love purity and carry on the message of our Rishis and saintly leaders.

SIVANANDA'S MEDITATION

(Sri Swami Venkatesananda)

Siva is the living illustration of "Brahma-Karma-Samadhi" which Lord Krishna has described in the Bhagavad Gita. His is a life-long ceaseless meditation on the Absolute. It is Siva who has fulfilled the mission of the sages of the Upanishads and who has synthesised meditation and life itself into a divine unbroken experience of God-consciousness.

His life demonstrates his teachings. And, he instructs his disciples to practise what he has aptly termed "battle-field Pratyahara". The aspirant should be able to shut-in the mind on the battle-field of daily life, anywhere at any time. At the same time, Siva insists upon the first attempt at meditation in the quiet early morning hours—Brahmamuhurta. This is when the Sadhak *fixes* his mind on God: Dharana. The rest of the day is to be meditation, unbroken God-consciousness in the midst of endless routine of variegated activity.

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Siva is synthesis, every inch of him. He cannot see difference among the Yogas, religions or systems of philosophic thought. To prove this; this Bee-God has gathered the essence from all Yogas and from all religions, and in his own honey comb, the Sivananda Literature, given us the honey of Divine Life the Yoga of Synthesis.

He wants us to be Bhaktas and Yogins, Dhyanins and Jnanins, dynamic selfless workers and detached Vedantins, all at the same time. He leads the way. The continuous meditation during the day that Siva practises and preaches is, thus, made to run through all the grooves of the Yoga of Synthesis. God in the man makes us His servants, God in the shrines makes us His devotees, God within us beckons to us to close our eyes and remain self-forgetfully absorbed in Him. God in All reveals the Cosmic Consciousness that pervades all creation and transcends it. This is the method of meditation that Lord Sivananda exemplifies in himself for our emulation.

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SRI KRISHNA JANMASHTAMI

The Krishna Janmashtami (the birth anniversary of Sri Krishna) will be celebrated at Sivanandanagar, Rishikesh, on August 14. There will be an elaborate worship at the Vishwanath Mandir (wherein also is installed a *vigraha* of Sri Krishna), with *laksharchana, mahabhisheka* and *havana, akhanda kirtan* of the *dwadasakshara mantra (Om Namo Bhagavate Vasudevaya),* recitations from the *Bhagavata* and other appropriate scriptures, *parayana* of the *Bhagavadgita,* and concluding *arati* at midnight.

All devotees of the Lord are welcome to participate in the Krishna Janmashtami Utsava, after having obtained permission from the Secretary, Divine Life Society, P.O. Sivanandanagar, Himalayas, U.P. Worship also will be offered on behalf of those who are unable to participate personally, on request to the Manager, Sri Vishwanath Mandir, P.O. Sivanandanagar, via Rishikesh, Dt. Tehri Garhwal, U.P.

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THE SEVENTY-FOURTH
Birthday of H.H. Sri Swami Sivananda

will be celebrated at
Sivanandashram, Rishikesh, Himalayas,
And all over the world

ON 8TH SEPTEMBER, 1960

YOU, TOO, CAN TAKE PART
IN THE GRAND CELEBRATIONS

(1) by organising Satsang and public meetings in honour of the sacred occasion;

(2) by printing and distributing widely Sri Swami Sivananda's Birthday Message and other teachings selected from his books;

(3) by conducting Akhanda Kirtan, Mrityunjaya Japa and Havan, poor feeding etc.

Voluntary contributions
for the success of the celebrations at Sivanandashram

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The Secretary, Divine Life Society, P.O.Sivanandanagar, via Rishikesh, Dt. Tehri-Garhwal

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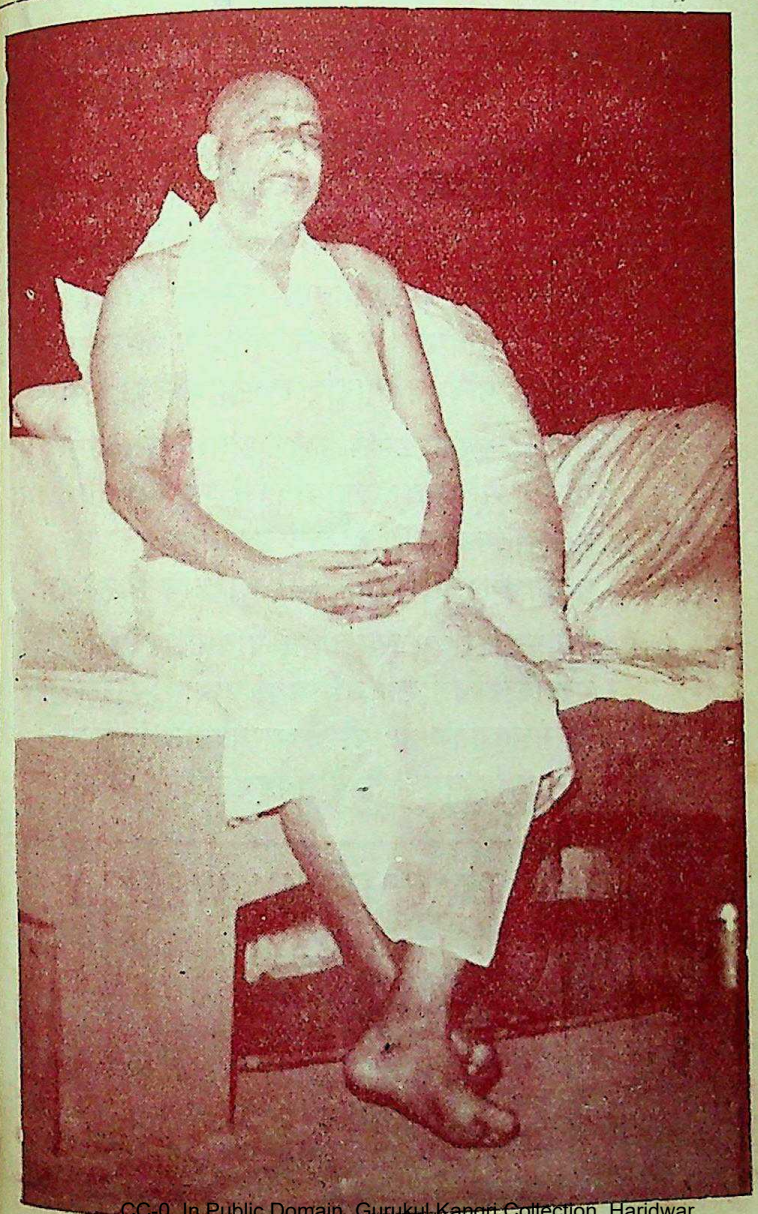

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda, Ananda Kutir)

(१) यः प्रत्यग्रवचोगुणैरसुमतां मोदं तनोत्यन्वहं
यं प्रत्यक्षमृडोपमं नुतिगणैः स्तुन्वन्ति नानाजनाः
क्षिप्रत्यक्तसमस्तलौकिकसुखं सौशील्यरत्नाकरं
विप्रर्षिप्रवरं नृणां शुभकरं वन्दे शिवं देशिकम्

(२) येनातीन्द्रियदिव्यबोधनिधिना लोकाय नक्तन्दिवं
नानातीव्रपरिश्रमेण नितरां ज्ञानामृतं दीयते
मानातीतमनोगुणाय करुणाशीलाय सर्वेश्वर-
ध्यानावाप्तविभूतये परशिवानन्दाय तस्मै नमः

[३] यस्मै धन्यमुनीश्वराय कुशलं संप्रार्थयन्ते जना
यस्मात् सूक्तिसुधा गलत्यविरतं व्योमापगासन्निभा
सुस्मेराननपङ्कजाय यमिनां मुख्याय पुण्यात्मने
तस्मै श्रीगुरवे शिवाय जगदाराध्याय नित्यं नमः

(४) यस्यान्यादृशवैभवस्य वचनं पीयूषधारासमं
यस्याकारविलोकनं जनिमतां पापौघविध्वंसकम्
यस्मिन्नद्भुतभूतयः परिलसन्त्यध्यात्मविद्याकरे
तस्मिन् दिव्यमुनौ शिवे विहरतान्नित्यं मदीयं मनः

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THE YOGA-VEDANTA
Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

EASY STEPS TO YOGA

(Sri Swami Sivananda)

VEDANTA

1. Gist of Vedanta

1. The Veda exclaims from time immemorial: "Ekam Sat Vipra Bahudha Vadanti—Existence is one; Sages call it by different names" Rig Veda I—164-46. God, Brahman, Allah, Ishwar, Jehova, Ahurmazda etc., are one. I offer my worship to that Supreme Being, One Eternal homogeneous essence, indivisible mass of bliss and intelligence—whom sages describe in a variety of ways through diversity of intellect.

2. Vedanta is the religion of the Upanishads. It is the property of all. It has no quarrel with any religion whatsoever. It preaches universal

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principles. It inculcates the idea of that universal religion which is the fountain-head of all the religions of the world. It unites all. It shows the easy means to attain the Eternal Happiness, Peace and Bliss, the goal of human existence.

3. The fundamental principles of Sri Sankara's system of Vedanta are beautifully summarised in the following couplet: "I express in half a verse what has been said in crores of books: Brahman is real; the world is phenomenal (Unreal); and the soul (Jiva) is none else than Brahman.

4. Realisation of the identity of the individual soul with the Supreme soul eradicates totally the miseries born of the relative existence and removes the veil of ignorance in the individual soul. This realisation can come by meditation or the right enquiry into: "Who am I? What is this Universe? What is Atma or Soul? What is the relation between individual soul and the Supreme Soul? Whence have I come? Whither will I go?"

5. Self is pure, eternal, unchanging, Immortal, Self-luminous, Infinite and all-pervading. He is Bliss absolute. But the body is impure, changing, perishable, insentient and finite, It is composed of flesh and bones. And yet the ignorant man identifies the two. Can there be any ignorance worse than this?

6. The eye cannot perceive Him. The mind cannot reach Him. The gross worldly intellect

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cannot grasp Him. The speech cannot describe Him. The speech returns back along with the mind, as it is not able to describe Him in adequate terms. Sages declare: "We are baffled in our efforts to describe Him. His glory is indescribable. To describe Him is to deny Him." How can a finite mind grasp the infinite. But He can be directly realised by that aspirant who is equipped with the four means of salvation, who does constant meditation, who has a sharp, subtle, pure intellect.

7. The notion of duality of the apparent world of names and forms must be dissolved. The names and forms should be sublated and the hidden essence must be grasped. See the Self in all. Ignore the names and forms. Unite with all. Love all. Destroy all differences. Serve the Self in all. See the Self in all, in all actions. This is Vedantic Sadhana.

8. Behind this world-show, behind these physical phenomena, behind these names and forms, behind the feelings, thoughts, emotions and sentiments there dwells the silent witness, thy Immortal friend and real well-wisher, the unseen Governor or Master, the invisible power of Consciousness or hidden sage. He is called the supreme Being, Atma, Brahman or the Infinite Self or the Immortal Soul. Know: Thou Art That—"Tat Twam Asi" and be free for ever. You should live in the very spirit of Vedanta by destroying I-ness, and mineness, selfishness and

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attachment. Then alone you can be really happy even while discharging the duties of your daily life. All-embracing, all-inclusive love must be cultivated and developed. That is all. Then you can feel the Self in all, the one in all. Vedanta is not a mere concept or a dogma. It is neither mere theory nor dry philosophy, It is a living experience, the melting of the individual soul in the ocean of Divine Consciousness or the supreme Soul. Negate the body, identify yourself with the eternal Soul. Repeat mentally OM. Meditate on the Self and rest in your own Sat-Chit-Ananda Swaroop. May you live drowned in the Ocean of Brahmic Bliss in an illumined state!

2. Practical Vedanta

1. You must be a practical Vedantin. Mere theorising and lecturing is only intellectual gymnastics and lingual warfare. This will not suffice. If Vedanta is not practicable, no theory is of any value. You must put Vedanta in daily practice, in every action. Vedanta teaches oneness or unity of Self. You must radiate love to one and all. The spirit of Vedanta must be ingrained in your cells or tissues, veins, nerves and bones. It must become part and parcel of your nature. You must think of unity, speak of unity and act in unity. If you deliver a thrilling lecture on the platform on Vedanta and say: "I am the all. I am the one Self in all. There is nothing but myself" and show in action next

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moment a different attitude of selfishness and separateness, you will not produce any impression on the public. You will be called as a dry Vedantin only. Nobody will care for you.

2. See how Raja Janaka lived. He lived the life of a Practical Vedantin while ruling the kingdom. You cannot conceive of any man busier than Raja Janaka. He was ruling over millions of people and yet he was a sage, deep thinker, profound Philosopher and a practical Vedantin. He had no attachment to his property or body or his family people. He shared what he had with others. He moved with all. He had equal vision and a balanced mind. He had a very busy life amidst luxuries. He was not a bit affected by external influences. He always kept up a serene mind. He held discussions with various sages on transcendental matters. That is the reason why he still lives in our hearts.

3. Vedanta or knowledge of Self is not the sole property of Sannyasins or recluses who live in forests or caves of the Himalayas. Study the Upanishads and you will find that many Kshatriya kings who were very busy in their daily affairs of life were in possession of Brahma Jnana. They gave instructions to Brahmin priests even.

4. Svetaketu Aruneya (grandson of Aruni), repaired to the assembly of the Panchalas. Pravahana Jaivali (the king of Panchala, a Kshatriya)

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asked him: "Boy, has your father instructed you?" "Yes. Sir," he replied.

5. Do you know to what place men go from here?" "No Sir" he replied. "Do you know how they return again?" "No, Sir," he replied. "Do you know where the path of the Devas and the path of the Fathers diverge?" "No, Sir" he replied. "Do you know why that world (that of fathers) never becomes full?" "No Sir" he replied. "Then why did you say that you had been instructed? How could any body who did not know these things say that he had been taught?" Then the boy, troubled in mind came to his father's place and said: "though you had not taught me, you said you had instructed me. That fellow of a Rajanya (King Kshatriya) asked me five questions, and I could not answer even one of them."

6. Then Gautama went to the king's palace and when he reached the place, the king offered him proper respect. In the morning, he went to the King in his assembly. The King said to him: 'Sir, Gautama, ask a boon of such things as belong to the world of men." He replied: "Let such things as men possess may remain with you. Tell me the same speech which you addressed to my boy."

7. The King was perplexed. He commanded: "Stay here for some time.' Then he said: "As to what you have said to me, Gautama, this knowledge did not go to any Brahmana before you; and

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therefore this teaching belonged, among all the people, to the Kshatriya alone."

8. Suka Deva had to go to Raja Janaka to have confirmation of his knowledge and realisation. He was tested by Janaka in his Durbar. Raja Janaka arranged for music and dancing parties all around his palace to distract the attention of Suka Deva. There were various kinds of show and entertainments, Suka Deva was asked to carry in his hand a cup of milk that was filled to the very brim round his palace, and to make three rounds without allowing a drop to overflow and fall on the ground. Suka had complete success in his attempt as he was fully established in his Self. Nothing could distract his mind.

9. An Englishman, a collector of a District saw a sick patient on the roadside in a dying condition. He was a very sympathetic man. He carried the patient to the neighbouring hospital on his own shoulders. Look at his feeling of oneness. He is a practical Vedantin whether he knows Upanishads or not. Many people and even Sannyasins say: "Mahatma Gandhiji is a simple Karma Yogi only. He is not a Vedantin." There is no practical Vedantin greater than Gandhiji. He lives in every moment of his life the life of a practical Vedantin. He lives for the well-being of the world only. He is a nerve-centre for this world. He is one with all. He embraces all with pure love.

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Self-sacrifice, service, non-violence, truthfulness, purity, unity are his creed. But he never puts a label of a Vedantin. He never advertises: "I am Brahman. Aham Brahma Asmi."

10. The sun, the flowers, the Ganges, the sandal trees, the fruit-bearing trees, the cows—all teach practical Vedanta to the world. They live for serving the humanity in a disinterested spirit. The sun radiates its light alike over a cottage of a peasant and a palace of a Maharajah. The flowers waft their fragrance to all without expecting anything. The cool, refreshing waters of the Ganges are drunk by all. The sandal tree wafts its aroma even to the man who cuts it with an axe. All fruit-bearing trees behave in the same manner. They please the gardener who nourished them as well as the man who cuts them. The cows live to nourish the babies, the children, the invalids and the convalescents. Imagine for a moment that the world is devoid of cows for six months or the race of cows has become extinct. How miserable and week you will become! The world will abound with anaemic patients. O selfish ignorant man! Learn lessons from these practical Vedantins and become wise.

11. If a Yogi or a Sannyasi who is able to keep up serenity of mind while living in a cave in the forest, complains of disturbance of mind when he lives in the bustle of a city, he has no

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control of mind. He has no inner spiritual strength. He is not a practical Vedantin. He has no Self-realisation. He has not attained the goal of life, He is still within the domains of Maya. A real Yogi or a practical Vedantin is one who can keep perfect calmness of mind while performing intense activities amidst the butsle of a city. This is the central teaching of Gita. Lord Krishna says :"Remember me at all times and fight." Lord Krishna imparted his instructions to Arjuna in the battlefield. Though Arjuna was despondent in the beginning, he gained spiritual strength and fought in the battlefield with perfect tranquillity of mind. He became a practical Vedantin eventually.

12. Behold the one homogeneous Self in all. Mentally repeat the formula or Mantra: "OM Ek Sat-Chit-Ananda Atma" whenever you perceive any form. Negate the illusory name and form and try to be one with the uuderlying, immortal essence. Serve all with Atma Bhav. Melt all illusory differences. Annihilate separateness. Destroy all unreasonable dislikes or prejudices. Mix with all. Include all. Embrace all. Share what you have (dhysical' menta!, moral, spiritual) with all. Never remain idle even for a moment. Lead a life of intense activity, but in the midst of it keep always a calm mind and thus become a practical Vedantin. Glory to such practical Vedantins ! May they radiate Joy, Peace and Love everywhere ! May they move about as torch-bearers of truth, Divine Light and Divine Splen-

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dour ! May they demostrate a life of practical Vedanta by their very exemplary living !!

3. Who am I

I

This is a world of diversity. Intellects are different. Faces are different. Religions are different. Sounds are different. Faiths are different. Colours are different, Faculties are different. Tastes and temperaments are different. But one thing is common in all. Every one of us wants Nitya Sukha (eternal happiness), infinite Knowledge, Immortality, freedom and independence. These things can be obtained by knowledge of the Self alone.

Everybody wants eternal happiness that is not mixed with sorrow and pain. Every effort is to achieve this happiness. But he does not know the place wherefrom he can get this supreme bliss. If you want to enjoy supreme bliss you will have to realise the Self, or get knowledge of Atma. The best means to acquire this knowledge is the enquiry of "Who am I ?" This enquiry has the potentiality of producing the quiescence of mind which will enable it to wade through this ocean of Samsara. It demands a subtle, sharp, pure, intellect, bold understanding and gigantic will. Enquiry of "Who am I ?" is the Vedantic method or Atma-Vichara.

This commonplace 'I' that everyone is glibly talking about and relishing acutely every moment

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of his life, from the babbling baby to the garrulous old man must be clearly analysed.

II

The physical body or Sthula Sarira is not the 'I'. It is the product of food. It comprises the material sheath. It is called by the name Annamaya Kosha or food-sheath. It lives on food and dies without it. It is made up of seven components or Dhatus or five elements. It is a bundle of skin, flesh, fat, bones, marrow, blood and a lot of other filthy things.

It does not exist before birth or after death. It lasts only for a short intervening period. It is transient. It undergoes change such as childhood, youth and old age. It has the six changes (Shad Vikaras) *viz.*, existence, birth, growth, modification, decay and death. It is not of one homogeneous essence. It is manifold, inert or insentient (Jada). It is an object of perception like the table or chair. You continue to live even when hands or legs are gone.

How can the body a bundle of flesh, bone, fat and filth be the self-existent, eternally pure Atma, the knower, the silent witness of changes that take place in the body and all things, the inner ruler of all. That the Atma is certainly different from the body, its characteristics, its activities and its states is self-evident and needs no demonstration.

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This perishable body is not 'I'. It remains as a log of wood after the Prana has departed from the body. It decomposes and disintegrates. It cannot move. It cannot talk. In dream or sleep state the body remains like a log of wood on the bed. Even if the leg is amputated, the 'I' still remains. The body is ever changing. It is Jada. It has a beginning and an end. It is the result of Karma. It is an effect of Avidya. It is a modification of Tamo-Guna. It is an object of Drishya (that can be seen by the physical sense). It has a cause. You say always: 'My body.' This indicates that you are different from the body and the body is your instrument. It indicates that the body is the property and the possessor is distinct from the body. You are holding it just as you hold a walking stick in the hand. Occultists have demonstrated in the West of their existence apart from the physical body by separating the astral body from the physical and showing it to the audience. In dreams you operate through the astral body without having any concern with the fleshy body. Sri Sankara, Hastamalaka and Vikramaditya had separated themselves from their physical bodies and entered other bodies (Parakaya Pravesha). Spirits materialise. Various photographs of spirits have been taken. They possess media and prescribe medicines as doctors in clinics in England. They typewrite and do various sorts of activities. These instances demonstrate that you are entirely distinct from the physical body and mistaken it for the real, 'I' which is ever pure, all-pervading, self-existent, self-luminous

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and self-contained, which has neither beginning nor middle nor end, which is changeless, which is beyond time, space and causation and which exists in the past, present and future (Sat, Satta-samanya, Chit-samanya).

Yogi Sadasiva Brahman of Karur, Trichinopoly district, who is the author of Adwaitamanjari and who has written a Vritti or gloss on the Brahma Sutras, Mansoor, Shams Tabriez, the Sufistic Fakirs of Multan, practically demonstrated of their existence apart from the body. A Nawab cut one hand of Sadasiva Brahman. He was not the least affected as he was dwelling in Brahman or Supreme Self. He went away in a laughing mood. When Mansoor was skinned out, he did not express any pain at all. He uttered 'Analhaq' which corresponds to the Hindu 'Soham' (I am He). Every drop of blood that fell on the ground produced the sound Analhaq. So body is not 'I.' Body is like the shell of a cocoanut. It is a house in which the Atman lives.

Hence this body is not 'I'. How can you apply the term 'I' to the body which is inert and ignorant. If the body is the soul your hopes and expectations must increase or decrease if the energy increases or decreases on account of good health or disease. But this is not so. Even if you are in a dying condition your hopes do not come to an end. You still hope to get better. You do not like to part with your possessions. This clearly indicates that the soul in the body

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must be quite distinct from the body itself. It does not come to an end even if the body perishes.

You say "I am a Brahmin. I am a house-holder. I am a Hindu. I am a Raja. I am a doctor." This clearly proves that 'I' is a separate entity. Brahmin, house-holder, Hindu, Raja, Doctor are various descriptive epithets. How can 'I' be a 'Brahmin' or a 'House-holder.' 'I' is one thing. Brahmin is entirely another thing. 'I am' gives the clue to the existence of the real immortal Self or Atma. All the epithets are added by ignorance to 'I am.' There is an inherent feeling in everybody 'I am,' 'I exist,' 'Aham Asmi.' You can never think of your entire annihilation. No one feels 'I am not,' or 'I do not exist! 'I am' is always constant. Body only always changes. It does not shine by itself. It only shines by the light of the 'I am.' It appears in the Jagrat state or waking condition and disappears in sleep.

The stupid man thinks he is the body. The man of book-learning takes himself for a mixture of body, mind and soul. The sage who has Self-realisation knows he is distinct from the body, looks upon the eternal Immortal Atma as his own Self and feels 'I am Brahman.'

You may know the whole Vedanta Sutras and the Upanishads by heart and yet there is no hope of salvation for you if you identify yourself with the physical body and if you do not attain the knowledge of the Self.

The identification of 'I' with the body causes the bondage. After the idea of the little 'I' vanishes, the

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mind beholds all things equally. After this idea of 'I' is destroyed through Atma-Jnana or the enquiry of "Who am I?" this idea which is the source for all pains, the seed for birth and death—then this very destruction is the seat of the stainless Jivanmukti state.

O Foolish man! do not identify yourself with this bundle of flesh, fat, bone, skin, blood and filth. Destroy this strong Deha-Adhyasa. The identification with the body is the root-cause for human sufferings and for birth and death with its concomitant evils. If you give up this identificatiou you will be freed from the round of births and deaths. Identify yourself with the self-effulgent Atma, the Self of all, the Inner Ruler of all beings, and thus attain eternal bliss and supreme peace.

III

Again can the term 'I' be applied to the ten organs which vitalise the body, the five organs of knowledge *viz.*, ear, skin, eye, tongue and nose, the five organs of action *viz.*, organ of speech, hands, feet, genitals and anus. No, the ten inert organs are moved by the mind. They are the products of the Tanmatras. They are inert. They are not self-luminous. They are not self-sustained. They cannot work without the help of the mind. They have a beginning and an end. The five organs of knowledge are the effects of Sattwa Guna. The five organs of actions are the effects of Rajo-Guna. Even if the eyes, hands or feet are removed, the 'I' still remains. In deep sleep the

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senses do not function. Yet when you wake up you say: 'I enjoyed a sound sleep last night. This blissful experience is not possible if the senses go to constitute the 'I'. You say 'My eye'. This gives the clue that the organs are the instruments or the property and the possessor is distinct from the senses. Therefore organs are not the 'I'.

IV

Again can the term 'I' be applied to Prana or the life breath which vitalises the body? Prana also is not the 'I'. It is an effect of Rajo-Guna. It is Jada or insentient. When you are sleeping, your breath cannot welcome your friend and say: "Take your seat Mr. Ramakrishna." It does not know either its own weal and woe or those of others. The physical body permeated by Prana engages itself in all activities as if it were living. Prana has a beginning and an end. You can control or suspend the breath by the practice of Pranayam. This indicates that the controller is distinct from the controlled. Some Yogins bury themselves underneath the ground for a month. Their breathing gets completely suspended. Yet they wake up with a continuing sense of personality. Yogi Hari Singh who was buried in a box in Ranjit Singh's court for some months woke up with a continuing sense of individuality. The drowned man in whom there is total suspension of breathing is resuscitated by artificial breathing. He comes back to life with the continuing sense of personality. You say 'My

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Prana'. This indicates that Prana is the instrument or property and the possessor is distinct from the Prana. Therefore Prana is not the 'I'.

V

Again can the term 'I' be applied to the mind? Mind also is not the 'I'. It is Jada. The mind is a bundle of thoughts. All the thoughts are connected with the personality. The root of all thoughts is the 'I' thought. There is no thought without a thinker. All the thoughts are centred round this 'I' thought. Mind gropes in darkness. It forgets. It is changing every second. If food is withdrawn for a couple of days, it cannot think properly. There is no functioning of the mind during deep sleep state (Dridha Sushupti). It is full of impurities, Vasanas, Trishnas (cravings). It gets puzzled during anger. In fear it trembles. In shock it sinks. How can you take the mind then as the pure Self.

The mind is an effect of Sattwa Guna. It is your instrument. You say: 'my mind.' The mind is therefore different from the 'I'. It has a beginning and an end. It is full of changing ideas. It is subject to modification. It is characterised by pain and suffering. It is an object cognisable by the self. It can never be identified with the object of knowledge. Again you can control the mind and the thoughts. The controller is different from the controlled (mind). It is as much your property and outside of you as the limbs, hands, etc., or the dress, tables, chairs or the

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house you live in. In sleep there is no mind. Yet, you wake up with a feeling of continuing sense of personality. In coma or state of unconsciousness you wake up with a feeling of continuing sense of personality. Watch the cases of delirium and those cases wherein partial and complete paralysis of mental functions takes place. They lose their memory and other faculties partly or entirely, yet 'I' remains. Sometimes they regain their lost mind.

When your mind goes in the wrong direction to do some evil action it is checked or threatened by conscience or Self. This goes to prove that you are distinct from the mind. So the mind also is not the 'I',

VI

Buddhi is subject to change. It is insentient. It is a limited thing. It is an object of the senses. It is not constantly present. It is not present during deep sleep. It has a beginning and an end. It is the effect of Sattwa Guna. It is not self-existent or self-sustained. It borrows its light from the Self within. Therefore it cannot be the 'I'. Intellect is not the essential being of a man. It is an instrument only. It is finite. It is conditioned in time, space and causation. It is not self-luminous. It borrows its light from the self-luminous Atman within. It cannot solve the riddle of life or the riddle of the Universe. It will take you to the door of intuition. It will guide you sometimes. It may betray or mislead you at other times.

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VII

Anandamaya Kosha is the Karana Sarira or causal body. It is also known by the name Moola Ajnana. This has its fullest play during deep sleep. When you return from sleep you have no illumination of spiritual knowledge. During waking and dreaming state also the Anandamaya Kosha has a partial play. This is a modification of Prakriti. It is endowed with changeful, attributes. It is the effect of past good. It is Jada or insentient. It has a beginning and an end. Therefore Anandamaya Kosha is not the 'I.'

When I say 'I', I really feel 'I am' or 'I exist', (Sat aspect). I understand or comprehend that 'I am'. I feel; 'I am pure consciousness'. (This is Chit aspect). I feel 'I am all bliss'' (Ananda aspect). By careful analysis and by itrospection this little 'I' dwindles into an airy nothing just as an onion is reduced to nothing when the different layers are peeled off. But we get at the 'core' or 'essence' the big infinite 'I', Sat-chit-ananda Brahman, the substratum or background for all these appearances, many little 'I's.

There is no 'I' for a block of stone. Thus proceeding with the analysis of 'I' and endeavouring to discover the core of the 'I' by peeling off, as it were, the gross sheaths, and then the fine, finer, and finest sheaths, just as you peel off the different layers of the onion, we have found out now that the core or essential nature of 'I' is Sat-chit-ananda. The little

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'I' or ego that was troubling you from time immemorial has dwindled now into an airy nothing and we have come across a very big infinite 'I' which exists in past, present, and future, which is changeless, birthless, deathless and decayless, which is beyond time, space and causation. This is your real nature. That is your Swaroop. Just as you have forgotten the chain on your neck. so also you have forgotten your real nature. You have to know now your essential nature by removing the veil of Ajnana. That is all. It is not a thing to be achieved.

VIII

Albeit everything is transitory in this world; people purchase enormous plots of land, build bungalows in various places and erect five-storied houses. They want to establish eternal life in this sense-universe. This is the Sat-aspect. This indicates that in essence they are immortal. Owing to Anyonya Adhyasa or mutual superimposition they have mistaken the Anitya (non-eternal) for the Nitya, Asuchi for Suchi (Purity, pure Atma), Duhkha (misery) for the Sukha (happiness), Anatma (non-self) for Atma (pure Self). This Anyonya Adhyasa is due to Avidya. This is the reason why a man thinks 'I am holy, I am beautiful' even though he knows that the body is full of impurities. Even though a man knows that he will die at any moment, still he thinks that he will live for ever and makes very grand arrangments to perpetuate his life here. This is also the Sat-aspect of the essential Sat-chit-ananda.

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THE SEVENTY-FOURTH

Birthday of H.H. Sri Swami Sivananda

will be celebrated at
Sivanandashram, Rishikesh, Himalayas,
And all over the world

ON 8TH SEPTEMBER, 1960

YOU, TOO, CAN TAKE PART
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(2) by printing and distributing widely Sri Swami Sivananda's Birthday Message and other teachings selected from his books;

(3) by conducting Akhanda Kirtan, Mrityunjaya Japa and Havan, poor-feeding etc.

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for the success of the celebrations at Sivanandashram
AND FOR THE FURTHERANCE OF SRI GURUDEV'S MISSION

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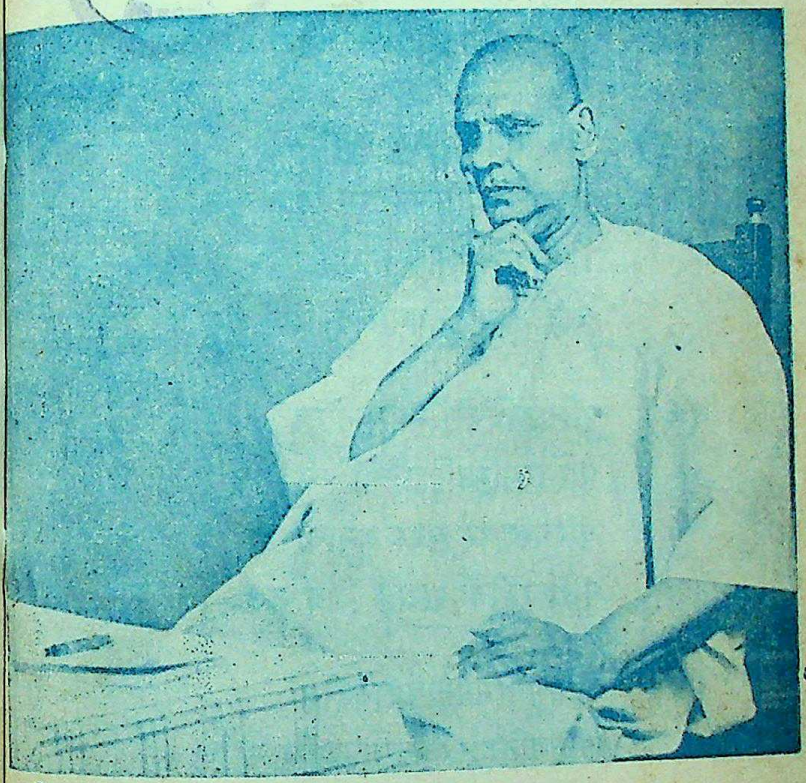

H.H. SRI SWAMI SIVANANDAJI MAHARAJ

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शिवानन्दस्तुतिकुसुमाञ्जलिः

(Sri Swami Jnanananda, Ananda Kutir)

(१) अनुदिनमनवद्यकर्मनिष्ठं
मनुजगणान् सततं प्रहर्षयन्तम्
अनुपमशुभशीलमार्तपीडा-
विनुदमृषीन्द्रमुपाश्रये शिवं तम्

(२) अविरतमविरामसूक्तिवर्षै-
र्भविकविधायकमात्मसंश्रितानाम्
विविधगुणनिधिं प्रकृष्टदिव्य-
च्छविलसदाननमाश्रये शिवं तम्

(३) परिणतविषयं महामुनीन्द्रं
परिसरसम्मिलितात्मशिष्यवर्गम्
परिचरणपरं सदा जनानां
परिभवहीनमुपाश्रये शिवं तम्

(४) अनिशमभिमतार्थदानदीक्षं
जनिमृतिदुःखनिवारणप्रवीणम्
सुनियमपरिपूतमात्मनिष्ठं
मुनिवरमन्वहमाश्रये शिवं तम्

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THE YOGA-VEDANTA
Forest Academy Weekly

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

Sermonettes Of Swami Sivananda

SERMONETTES ON IMMORTALITY

Confidence

Fear is admittedly a sign of weakness. You should never be afraid of anything. You must all have confidence in yourself and grow up to be bold and strong both mentally and physically. One may almost say that confidence is fifty per cent success. It helps you to do things quickly and correctly. So have confidence in yourself and prepare well. Then you are sure to do well in your examinations.

Mind and Self

Wind travels fast. Faster than wind is the mind. In a second the mind can go to New York and in another second to Japan. Atma or the Self

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is faster than even the mind. It always reaches a place before the mind! Because, It (the Atma) is all-pervading. That all-pervading Atma is your own Self.

Sum and Substance of Religions

There is only one religion and that is the religion of love, the religion of faith, the religion of consciousness. Truth is one. Sages call it variously. It should be realised by becoming practical seekers not by mere study or learning or lecturing. You should become spiritual heroes by actually practising religion in your daily life, through Japa, Kirtan, selfless service and Sadhana. 'Be good: do good'—these four words are the sum and substance of all religions.

Practice of Lord's Presence

Practice of the presence of God always is the easiest, nearest and surest way of reaching God-consciousness. Feel His presence always and everywhere. Feel His indwelling presence in everything, in flowers, trees, dogs, horses, human beings, stones, rivers, stars, sun, moon, fire, five elements, etc. Feel that you think, feel, cogitate, know, wish, talk, write, walk, etc., through Him. Feel His presence in all movements. If you do so, you will always be in joy, bliss, knowledge and immortality. So, practise the above precepts, silently, without any sort of exhibition. In the long run you will easily attain Godhood.

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Hold to Truth

One cannot see God if one has even the slightest trace of worldliness. Match sticks, if damp, won't strike fire though you rub a thousand of them against the match-box. Similarly, the mind soaked in worldliness is delirious and cannot see Him at all. But those engaged in worldly activities such as office work or business, should hold to the truth as this alone is the spiritual discipline in the Kali Yuga.

Be always Hopeful

Hope is the source of good fortune. There is no power which is mightier than hope. To one possessed of hope there is nothing unattainable indeed. Therefore be always hopeful. Nil desperandum. Never despair, friend.

Content ment

Contentment is real and natural wealth, because it gives peace of mind. Contentment is a sentinel on the domain of Moksha. If you keep company with this virtue, it will introduce you to the other three sentinels, viz., Satsang, Atma-Vichar and Santi. You can then very easily enter the illimitable kingdom of Moksha.

Become Intensely Practical

Live in the spirit of the teachings of the Gita. Mere talk and lecture will not help you in any way. You may know the whole of the Gita by heart and may deliver lectures for several hours. But they

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are of no avail without wisdom. What is wanted is solid Sadhana with mental non-attachment and regular practice of the teachings of the Gita.

Brahmacharya

Brahmacharya is freedom from sexual thoughts and desires. It is control of all the senses in thought, word and deed. It is meant for both men and women. According to Sri Sankara, chastity is the best of penancees. Such a celibate is god indeed!

Glory of Guru Seva

1. The first step in the spiritual path is the selfless service to Guru.

2. Service of Guru is the pointer along the road to salvation.

3. Guru Seva is the means by which the mind is prepared for meditation.

Hints on Vairagya

1. Sensual pleasure is momentary, deceptive, illusory and imaginary.

2. A mustard of pleasure is mixed with mountain of pain.

3. Sensual pleasure is an enemy of Brahma-Jnana.

The Supreme Brahman

The necklace contains many beads of various forms but there is one single thread that connects

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them. The thread is their very support and being. Even so in the diverse Jivas and worlds that exist there is one common life-principle, the supreme Brahman as it is called, that unifies the entirety of existence.

Remember this Spiritual Triplet

You must have a clear conception of God first. Then you must have a firm conviction. The conviction will come by itself when you have a conception of God. After having a clear conception of God and a firm conviction, now concentrate on God. At once, you will enter into communion with God.

4. God can be best served or worshipped through Guru Seva.

5. Guru Seva alone can take you to the door of intuition, the realm of infinite bliss.

6. Wash the clothes of your parents, elders, Guru and Mahatmas. This will purify your heart, which will enable you to meditate deeply.

Evolution, not Revolution

He, who is equipped with proper means of Vichara-sakti and purity can directly take to pure meditation on the Absolute Truth itself and attain Mukti, while living. But, those who are of a different type and the overwhelming majority, have to resort to prayer, Kirtan, Japa, selfless service, etc., which will pave the way to self-purification and divine experience ultimately.

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There is no use attempting all of a sudden the impossible. There is no use of a man of sense-limitations to think that since everything other than Brahman is illusory, then who is to realise whom? So, rigorous, hard and life-long Sadhana is essential. There is no denying of it.

May success attend upon your glorious effort! May the Lord bless you!

Pativrata Dharma

If a woman protects her Pativrata Dharma, she attains purity of heart and enjoys supreme peace, eternal bliss and immortality. If she serves her husband with Krishna Bhav or Hari Bhav, she enjoys the bliss of Radha in Goloka or the bliss of Lakshmi in Vaikuntha. She is freed from the round of births and deaths. Her state is indescribable. Glory to such exalted women, the visible Goddesses on earth.

Way to Overcome Troubles

No one is free from diseases and sufferings. Do not accuse God. Accuse yourself for having done bad Karmas in past life. Improve this life in whatever situation you may be placed. Don't grumble. Don't murmur. No one is free from the troubles of this world. The only remedy to get rid of them is through prayer, service, devotion and meditation.

Yoga is Meant for all

Yoga is not alone meant for one who clothes himself in rags, who has the stone as the pillow,

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who eats what he gets by a mere stretch of two palms, who weathers the cold and the heat and who remains under the canopy of the sky. Yoga is meant equally for those who live in their different stations in life. It is not only a property of the Yogi; but also the universal property.

Do Sadhana

Rogue Ratnakar became sage Valmiki. Ajamila attained salvation by uttering Narayan, calling his son by that holy name, when he was in the death bed. Licentious Vemanna became a Yogi. Rogues Jagai and Madai became wonderful saints. Grieve not. Fear not. Stand up. Fight with the Indriyas. Become a Yogi. Cheer up yourself and do spiritual Sadhana with sincerity.

Essentials of Service

You can best serve God, by selflessly serving humanity. You should have a magnanimous heart. You should be always alert and seize opportunities for rendering selfless service. You should cultivate generosity, purity, sincerity, tenacity, equanimity, non-irritability, and other virtues. When you cultivate the above virtues you will advance rapidly in the spiritual path.

Worship of Lord Siva

Do not allow days to pass. Repeat always the Panchkshara. Live in the holy company of devotees of Siva. Serve them. His holy name will remove all evils and dangers. By worshipping Siva,

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you will ultimately attain eternal bliss and immortality.

By doing the Japa of OM Namah Sivaya, one can have the grace and darshan of Lord Siva. Japa purifies and steadies the mind quickly. Markandeya and Siddharoodha Swami did Japa of this Mantra and attained Siddhi.

Glory of Celibacy

A king is no king without a treasury, subjects and an army. A flower is no flower without fragrance. A river is no river without water. Even so, a man is no man without the virtue of celibacy. Hunger, passion, fear and sleep are common to man and animal. That which differentiates man from animal is Jnana and Vichara. So, such of those in whom the sex-idea is deep-rooted can never dream of understanding Vedanta and realising Brahman even after one hundred crores of births.

Renunciation

If our clothes catch fire, you want to run towards water for cooling you. You must feel like this from the burning fire of Samsara. You should feel that you are roasted in the fire of Samsara. Vairagya and Mumukshutva will dawn in you.

Lead the Divine Life

Life without lust, egoism, greed, anger and pride is itself divine life. Try to live a life of purity and spiritual contemplation with a spirit of self-

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dedication. You must have unswerving faith in God during trials, disappointments and under dismal circumstances.

Without right exertion, nothing is possible in this world. Without right resolution no Sadhana can begin. Therefore, resolve to follow the path of truth, purity and compassion. Aspire to be progressive in your thought and action and be intent on growing in virtue, goodness and holiness through every waking hour.

Give up Anxieties

Through Vichar and identification with Atma, you will have to destroy all anxieties ruthlessly. Anxieties pertain to the mind. Assert: 'I am Atma. I am full of bliss. I am not the mind.' Gradually, you will be free from anxieties.

Divine Life for Children

Obey your mother and father, who are visible representatives of God. It is they who gave you this physical body, the instrument for Self-realisation. Respect elders. Do prostrations to parents, elders, Sannyasis and Sadhus. Study your lessons well. Leave bad company and practise celibacy.

Overcome Bad Thoughts

Whenever you see ladies, have Atma-Bhav. Repeat the formula mentally: 'OM Eka-Atma'. Remember that the body is composed of five elements. The sex-idea will slowly vanish. Whenever you see a lady, say definitely to your mind: 'This is Self or Atma.'

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Spiritual Sparks

1. Misery is the eye-opener in this world. Had it not been for the presence of pain and misery, no one would attempt for salvation. Misery is a blessing in disguise.

2. If you wish to evolve quickly and attain Self-realisation soon, you must destroy your unregenerate revengeful nature by cultivating forgiveness, cosmic love, mercy and tolerance.

Establish Healthy Habits

Laziness is a great obstacle in Yoga. You should remove it in toto. The practice of Asans and Pranayama will obviate this trouble. Practise them regularly before meditation. Destroy the old habit of getting up late in the morning and establish a new health habit. Do Sirshasana as soon as you get up from bed. Laziness will vanish quickly.

Prasnottaari

Q: Who is the beast of all beasts?
A: One who does not fulfil his duties and has no knowledge of the Self.
Q: What is fleeting like lightning?
A: Wealth, youth and life.
Q: What should be constantly thought of?
A: The illusory nature of the universe and the existence of Brahman.

Happiness in Atma only

The feeling of pleasure is an internal feeling. There is no pleasure in physical objects, though they

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excite pleasure in man. Sensual pleasure is only a reflection of the bliss of the Atma. When a desire is gratified, the mind moves towards the Atma and rests in Atma for a very short time and the man experiences pleasure. Atma or Brahman only is the embodiment of bliss.

The nursery of The Nation

The home is the origin of every form of social organisation and it is indeed the nursery of the nation. The woman illumines the home through the glory of motherhood. Good habits, right conduct, formation of character are created in children spontaneously in a well-regulated home under the personal influence of the mother. The loving kindness and the cultured gentleness of the mother help the children to unfold their talents and dormant capacities quickly. Therefore home is the beautiful training ground for the building up of character in children.

Music or Sankirtan

Music like Krishna Leelas caters to the people of all temperaments, wins the hearts of all and transforms all beings—human, subhuman and superhuman. Music or Sankirtan is an integral part of Bhakti Yoga. Music is not for the titillation of the nerves or the satisfaction of the senses. It is a Yoga Sadhan which enables you to attain Atma-Sakshatkara.

Sri Tyagaraja, Purandaradasa, Mira and others have exemplified themselves and pointed out that

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music should be treated as Yoga by one who has freed himself from all taints of worldliness and who practises music as a Sadhana for Self-realisation.

Contemplation and Peace

Peace comes only from contemplation. 'An hour of contemplation is equal to a year of adoration.' Without peace there can be no happiness. That is why every war ends and must end in peace. It is because of the supreme importantce of peace for happiness, the goal of man, that prayer ends with an adjuration to peace 'OM Santi, Santi, Santi'.

Glory of Renunciation

In enjoyment there is the fear of disease; in social position there is fear of falling off; in wealth, the fear of kings, robbers and taxation; in honour, the fear o fhumilitation, in power, the fear of rivers; in beauty, the fear of old age; in erudition, the fear of opponents; in virtue, the fear of traducers; in body, the fear of death. All things of the world pertaining to man are attended with fear; renunciation alone stands for fearlessness.

The Golden Key

The Divine Name is God Himself manifest as a spiritual force. God and name are one. He who clings to the divine name verily clings to the Lord Himself. The divine name shall take you across the ocean of Samsara. The divine name shall bestow upon you freedom from births and deaths. Practise Japa of the divine name regularly every

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day without fail. Do mental Japa also. Chant the divine name with love and joy. Feel the presence of the Lord everywhere. Have firm faith in the divine name. It will bestow upon you divine love. It will open for you the realm of God-consciousness. It is the golden key to unlock the mansion of divine bliss.

Work, Work, Work,

Unless a man works with his hands and brain, his intentions are not carried out. Even if fate provides a richly loaded plate, the hands must cooperate and eat. Through work alone is every plan carried out. Fate is only a name for the final result to all our efforts. Depend on energetic action and banish indolence, and luck will be yours. Let no one sink into idleness, depending on fate. Suppose a man does his best and yet his labours prove fruitless, he is free from blame. Do your best and leave the rest to God.

Mind, Its Mysteries nd Control

The world is a mere reflection in the mind, like the image in the miror. The mind is the mirror. When the mirror is removed, the image becomes merged in the object. So also, when the mind is merged in the Self, the world ceases to exist as a separate entity. The whole world is nothing but Brahman. "Sarvam Khalvidam Brahma" It is existence of this mind which is the cause for miseries, troubles and tribulations.

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Develop Humility

Remove arrogance, self-conceit and laziness. Develop humility to the maximum degree. Nowadays, people talk much. But they do very little. They think too much of themselves and talk much on big subjects. When they come to the practical field, they turn out to be hopeless specimen. Be sincere. Be humble like a blade of grass.

Glory of Self-restraint

Even a little of self-restraint is an ideal pick-me-up. It gives inner strength and peace of mind. It invigorates the mind and nerves. It helps to conserve physical and mental energy. It augments memory, will-force and brain-power. It bestows tremendous strength, vigour and vitality. In short, it renovates the system or constitution. Therefore, cultivate this virtue and derive the maximum good.

408. Brahman is Truth

Truth is righteousness. Righteousness is light and light is bliss. Ahimsa, Satyam, Brahmacharya, purity, justice, harmony, forgiveness, peace, etc., are forms of truth.

Harischandra practised truth. He adhered to truth at the risk of his life and attained immortality, eternal bliss and undying fame. He still lives in our hearts.

Brahman is truth. Therefore be firm in truth and realise the truth by practising truth.

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Spiritual Self-help

You are your own physician. You are your own saviour and redeemer. Nobody can give you Mukti. You will have to tread the spiritual path yourself. Rely on your own self-exertion. Gurus and books can only help you to a certain extent. They can show you the way only and remove doubts and obstacles. So, exert and put your shoulder to the wheel of reality.

The Wife's Duty

It is the duty of the lady of the house to get up before her husband in the early hours of the dawn, take her bath and perform the household work. The wife of Tiruvalluvar slept after her husband went to sleep and rose up in the morning before he got up from bed. She is regarded as a model for a woman. To a lady the husband is indeed the highest ornament of all ornaments.

Guru Tattva

Guru is God. He should not be regarded as a mere man. Guru is the place of pilgrimage. Guru is the whole world. Brahma, Vishnu, Siva, Parvati, Indra, all Devas and all the sacred rivers are eternally seated in the Guru's body.

He who is pure in thought, word and deed, who has mastery over the senses, who has knowledge of scriptures, who is truthful and who has God-realisation alone is a Guru.

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Bare Truth

Half of your life is spent in sleep. A great portion goes away in sickness. Some portion is spent in eating, drinking and talking. You are enveloped in ignorance and play in childhood. You are caught up in the net of woman in adolescence. In old age you pine under anxiety, and the burden of family affairs. When will you, my dear friends, find time for doing virtuous deeds and worship of God? Be serious. Think and reflect now.

3. A woman without chastity is like a chariot without wheels or a Veena without strings.

4. When people join together and sing the Lord's name and pray, a great spiritual force is generated. This is the glory of Satsang and it is the need of the hour.

Answer to the Riddle

Try to understand the riddle of life and the riddle of the universe. Acquire Viveka. Take recourse to Satsang. Enquire into the nature of Atma. Study Yoga-Vasishtha and the Upanishads. Then you will have a comprehensive understanding of the innumerable problems of life.

The Real Man

Self-realisation or union with God is the goal of human life. It should be the be-all and end-all of our existence.

Horses and dogs too possess the mind. But they have neither discrimination nor intelligence. Ignorant people identify themselves with the body,

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mind and the intellect. The real man is of course behind the latter. If you are identified with the mind and the Vrittis, you entangle yourself in various miseries and sufferings. The whole universe is created by the Vrittis, of mind alone. If these mental waves or thought-waves subside, you can attain the absolute state of bliss and peace. Just as soap cleanses the physical body, even so, Japa of any Mantra, Dhyana and Kirtan together with the practice of Yama and Niyama, cleanse the mind of all its impurities.

Develop Mental Detachment

Attachment is the first child of Maya. Be aware that there is in the mind a gummy substance which is like a mixture of castor oil, glue, gum-arabic, glutton paste, honey, glycerine, jack fruit juice and all other pasty substances of this world. The mind is glued, as it were, to the objects of the world with this mixture. Therefore, O Man, never say: 'My body, my son, my house, my property, etc.' Be cautious in your application of the truth and development of mental detachment.

The Gospel of Lord Buddha

The life and teachings of Lord Buddha must be studied by everyone. This is the best way to conquer Mara, Maya or Satan. Meditate upon His life and teachings. Then, try to mould your own life on the pattern of His by scrupulously adhering to the Noble Eight-fold Path. Be good and do good. Let your heart be filled with compassion for

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all beings. And, let this compassion flow out in the form of goodwill towards all and service of all. Thus and thus alone is it possible for man to attain supreme bliss and the world to enjoy peace and prosperity.

Yoga Asanas for Health

Yoga Asans will root out all chronic diseases and bestow upon the practitioner physical, intellectual, and spiritual strength. Sirshasan is a penacea a cure-all, a sovereign specific for all diseases. Sarvangasan keeps a healthy thyroid. Likewise every Asan has got its own advantages. For the technique and benefits of various Asans, read the book 'Yoga Asans'.

Worship of Lord Siva

Everything is the manifestation of Lord Siva. Siva is Narayana and Brahma. Love of Lord Siva must be felt and manifested. Pray. Worship. Weep. Dance. Lord Siva is the music or melody in the song, the sweetness in the fruit, the thought in the mind and the luster in the eyes. Practise Yama and Niyama. You will soon attain Sivanandam or eternal bliss of Siva.

The Hidden God

Within you is the hidden God. Within you is the immortal soul. Wthin you is the inexhaustible spiritual treasure. Within you is the ocean of bliss.

Look within for the happiness which you have

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sought in vain in the perishable sensual objects. Rest peacefully in your Atman.

God-Given Health Agencies

The sun, fresh air and pure water are God-given agencies of health. Sunlight helps growth and gives vigour. Breathe pure air, bask in the sun, eat good nutritious food, drink pure water and observe cleanliness. You will possess a high standard of health, vim, vigour and vitality.

Sadhana for this Yuga

In this Kali Yuga, you need not do much Tapas, as people did in days of yore. The Lord has shown His mercy on people of this age owing to the poor physique and short duration of life. By

Bhakti or Devotion

Bhakti is supreme love of God. It is the Koh-i-noor in the crown of devotees. It blossoms afterwards into Jnana. It leads to immortality or God-realisation. Cultivate it through Satsang, Japa, Kirtan, prayer, meditation and service of Bhaktas (devotees of the Lord). Life without devotion is real death. Remember Prahlad, Dhruva, Mira, etc. You will draw inspiration.

Worldliness, Vasanas, cravings, pride, attachments, egoism and lust are enemies of devotion. Kill them. Do total self-surrender unto the Lord.

Annadana.

Annadana purifies the heart of the giver. One who does charity of food and delights in feeding

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others develops cosmic love or universal brotherhood. He feels that the Lord is seated in the hearts of all and feeds the hungry. This pious mental attitude, that he is feeding the Lord helps to purify his mind very quickly.

Guru and God

Guru and God are one. The real Guru is one who has realised the Self. In fact, your own Self, God and Guru are all one and one alone. Though the Guru appears outside in a human body, he is really within your own heart just in the same way as God dwells within. Therefore, when you approach the Self-realised sage and accept him as your Guru, you surrender yourself to him and become one with him.

The Mansion of Righteousness

Universal love is the very foundation of righteousness. Selfless service is the cornerstone. Dispassion, discrimination, cultivation of virtues and a strong yearning for liberation are the pillars. The superstructure is eternal happiness, peace, prosperity and immortality. In this temple is the supreme Lord enshrined. Adore him there.

Do not waste this human life. Stand not ashore watching the waves of worldliness to subside for a bath of spiritual bliss. No one knows which birth is to befall the lot of man in his next, unless the goal is realised here and now. Therefore, do your utmost in this very birth and try to rise above the play of the Trigunas—Sattva, Rajas and Tamas.

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Turn Your Gaze

Happiness is only within. Fix your gaze on the divine flame within, which is the essence of the universal light, which only shines and spreads peace. Find more time for meditation, for sitting alone and seeking and gazing at the flame within.

What is Divine Life

Divine life is God-life on this earth. Divine life is life in tune with the infinite. Divine life has no creed of its own. It represents the essence of all creeds. Divine life aims at harmony, peace and unity.

Develop Intuition

There is no eye like intuition, no blindness like ignorance, no evil like lust and no enemy like anger.

There is no friend like Atman, no virtue like Satyam, no shelter like the lotus feet of the Lord and no wealth like the spiritual wealth. Therefore, develop the eye of intuition.

5. The source for all good and happiness, the basis of all virtue and prosperity, is the religion of love. This is the final centre of repose and undying peace. Kindle this light in thy heart, for this is the immediate way to the kingdom of God.

6. He who has knowledge of the Self is at rest in himself: he is a real wealthy man. He who is desireless is the king of kings. He who is full of desires is a beggar of beggars though he may be a multi-millionaire.

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Have Faith

Do not argue about matters that are transcendental. Have faith. Faith can work wonders. Faith can take you to a realm where reason cannot enter. You will soon attain God-realisation.

The World Needs Many Miras

Mira ever sang the glory of Lord Krishna. Her heart was ever saturated with Prem for Giridhar Nagar. Kingdom was straw for her. Her soul-stirring songs still inspire thousands of people. So long as the world lasts, so long as Lord Krishna's name remains, she also will live. She has immortalised her name through her devotion. The world needs many Miras.

Who is Good and Virtuous

He who has no liking for what is agreeable and no dislike for what is disagreeable, who practises self-restraint, who regards pleasure and pain as same and who injures no creature is considered as good and virtuous.

Secondly, he who is devoted to the well-being of all, who can give his all and sacrifice his very life for others, who is endowed with great courage, who follows all the duties laid down by the scriptures, who is a universal benefactor, who is ever ready to work for the well-being of others, who gives but does not take, who adores elders, past as well as present, gods and guests and who has no fear of the next world is regarded as good and virtuous.

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On Womanhood

1. Prosperity reigns supreme in the family where women do not grieve; the family in which they grieve suffers a speedy destruction.

2. A wife has no other religious rite or vow of her own than an unflinching devotion to her lord, whereby she will be glorified in heaven.

Importance of Guru

No progress in the spiritual path is possible without the grace of the Guru who is always in communion with God.

We understand Reality only in a very partial way. Just as we cannot have an idea of an object by merely looking at its shadow, we cannot have an idea of the Reality by merely looking at the shadow of the Reality which is this world. The Guru on the other hand is directly in contact with the Reality, knows the Reality as the Reality and can lift us up from our lower state and thus enable us to perceive the Reality.

When once you surrender yourself to the Guru remember that half the real battle is over.

On Prayer

Prayer frees the devotees from the fear of death. It brings him nearer to God and makes him feel his essential immortal and blissful nature.

Empty prayer is like sounding brass or tinkling cymbal. Heartfelt prayer clearly shows the de-

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votee, the next step. Prayer is the trustworthy companion along the weary path.

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The Sslf

Behind this world show, behind these physical phenomena, behind these names and forms, behind the feelings, thoughts, emotions and sentiments, there dwells the silent witness, thy immortal friend and real well-wisher—the Purusha or world teacher. That is Brahman or the Supreme Being or the Absolute. That is Atman. That is the Self. The goal of human life is to realise the reality behind the changing phenomena.

Peace of Mind

If you have no peace of mind within yourself, it is vain to seek it in external objects. Greed, lust, jealousy, envy, anger, pride, egoism are the six enemies of peace. Slay these wretched enemies by the sword of dispassion, discrimination and non-attachment. When you have done so, you will enjoy perpetual peace.

O Traveller, Listen

The Samsara is essenceless. It is sapless like the stem of a plantain tree. It will vanish ultimately, when you attain Samadhi. Worldly life is Apurna (not full), finite, imperfect and limited. It is full of weaknesses, pains, sorrows, and diseases. Commence your journey on the divine path from today. All your anxiety and worry will end then and there.

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FOREST ACADEMY PRESS BUILDING

In a letter accepting Sri Kumar Brij Raj Singh's first donation for this glorious, humanitarian work, Sri Swami Sivananda writes:

"Over a dozen workers have to stand beneath the present zinc-sheet roofing and work throughout the day and in summer the whole place becomes extremely hot. To them your contribution is a boon and a blessing from God."

Voluntary contributions for putting up new pucca roof to the part of Forest Academy Press Building, which has at present only a zinc-sheet roof, will be gratefully accepted by

The Secretary,
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FOREST ACADEMY WEEKLY

ISSUED BY

THE YOGA-VEDANTA FOREST ACADEMY

P.O. Sivanandanagar, Dt. Tehri Garhwal, [Himalayas].

ON EVERY THURSDAY

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THE SEVENTY-FOURTH

Birthday of H.H. Sri Swami Sivananda

will be celebrated at
Sivanandashram, Rishikesh, Himalayas,
And all over the world

ON 8TH SEPTEMBER, 1960

YOU, TOO, CAN TAKE PART
IN THE GRAND CELEBRATIONS

(1) by organising Satsang and public meetings in honour of the sacred occasion;

(2) by printing and distributing widely Sri Swami Sivananda's Birthday Message and other teachings selected from his books;

(3) by conducting Akhanda Kirtan, Mrityunjay Japa and Havan, poor-feeding etc.

Voluntary contributions
for the success of the celebrations at Sivanandashram
AND FOR THE FURTHERANCE OF SRI GURUDEV'S MISSION
Will be gratefully accepted by:

The Secretary, Divine Life Society, P.O.Sivanandanagar, via Rishikesh, Dt. Tehri-Garhwal

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